

REMARKS
ON
DR. HENDERSON'S APPEAL
TO
The Bible Society,
BY PROFESSOR LEE.

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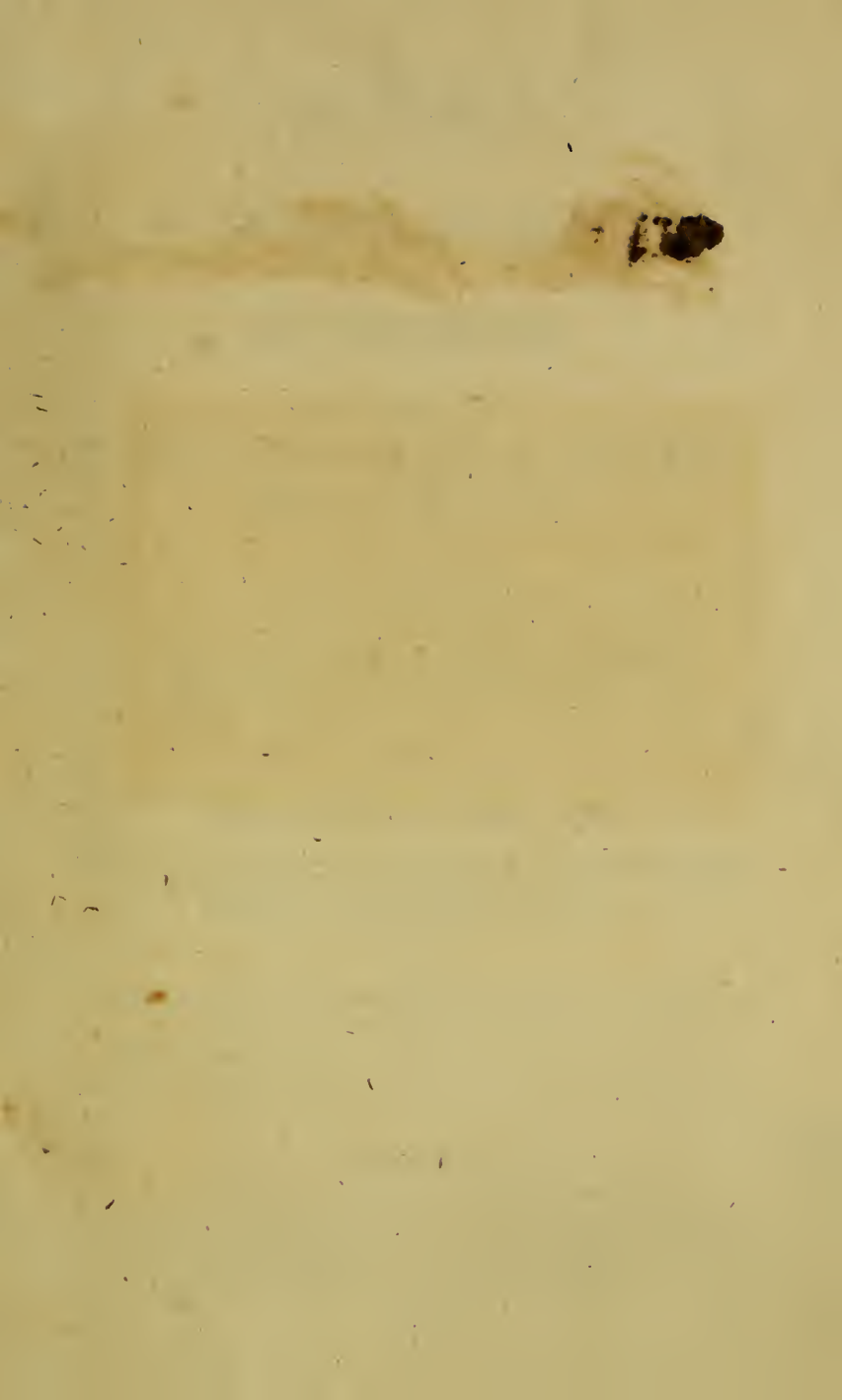
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REMARKS
ON
DR. HENDERSON'S APPEAL
TO
The Bible Society,
ON THE SUBJECT OF THE
TURKISH VERSION OF THE NEW TESTAMENT
PRINTED AT PARIS IN 1819.

TO WHICH IS ADDED,
AN APPENDIX,
CONTAINING CERTAIN DOCUMENTS ON THE
CHARACTER OF THAT VERSION.

BY THE REV. S. LEE, A.M.

D.D. OF THE UNIVERSITY OF HALLE, HONORARY MEMBER OF THE
ASIATIC SOCIETY OF PARIS, F.R.S.L. F.R.A.S. &c. AND
PROFESSOR OF ARABIC IN THE UNIVERSITY OF
CAMBRIDGE.

"Qui sermone imitari se dicit Apostolos, prius imitetur virtutes in vita
illorum." JEROME.

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1824

（一）中國通史綱目

（二）中國通史綱目

（三）中國通史綱目

（四）中國通史綱目

（五）中國通史綱目

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（十六）中國通史綱目

（十七）中國通史綱目

P R E F A C E.

BEFORE we proceed to the consideration of the subject before us, it should be observed, that, in offering the following Remarks to the Public, I have not been swayed by any motives unfriendly to the writer on whose work they have been made. If, in company with others, I formerly expressed an unfavourable opinion on his criticisms, I trust the reader will give me credit when I say, I gave that opinion, not from any feelings of disrespect to him, but from my convictions that they were unimportant. Others, who have expressed similar opinions, have, no doubt, been actuated by motives no less honourable.

The Committee of the Bible Society, who have acted upon the advice thus given, will perhaps be justified as to the measures they

have adopted, when it is seen that no pains have been spared by them, in endeavouring to obtain the best information in their power : and in having proceeded with that delay and caution, which the nature of the case seemed to require.

It is certainly much to be regretted, that Dr. Henderson met the resolution of the Committee, which he has published, (p. 54), with so much precipitancy and impatience. No one, indeed, will be surprized at the importance which he has attached to his own remarks : but, that he should have demanded nothing less than an entire acquiescence in every iota which they required, must betray either a want of respect to the judgment of others, or of a knowledge of the world, which few would have expected from a person of his age and experience.

Whether the charges advanced by Dr. Henderson, or the steps taken by him on this occasion, will be borne out or not by his criticisms, it will be the business of the candid reader to judge. Were I allowed to express an opinion, on this subject, I should say, I believe the unreasonableness of his demands, as already noticed, has been exceeded only by the futility of the

remarks on which they have been grounded. A difference of opinion on the use of certain words or phrases,—the omission or addition of a few words, in no way affecting the sense of the context, is the utmost that can be claimed for the far greater part of his Appeal. In many instances he has mistaken the sense of his original; in others, the meaning of the Oriental words, on which his criticisms have been made: and, in others, he has proposed words, which would either make the translation unintelligible, or afford a sense totally at variance with the original text.

The style of the version he has represented as ridiculously florid, which he supports by a translation of one passage only; and that translation is false. The main charge, indeed, of his pamphlet, rests on an erroneous passage, which he found in the book of Revelations, where the worship of the Lamb was forbidden. Upon making a little enquiry, however, he would have discovered, that the leaf containing that error had been cancelled, and the passage properly reprinted, nearly four years before his Appeal was sent to the Press. He has also asserted, that the doctrines of the divinity of our Lord, and of justification by faith in the merits of his atone-

ERRATA.

Page 52. l. 19. read البيت المقدس.

56. 29. linguæ Hebrææ.

APPENDIX.

(25). l. 27. read عيسى.

(28). 26. défaut.

CHAP. I.

THE AUTHOR'S REASONS FOR ENTERING ON THIS QUESTION. DR. HENDERSON'S CHARGES APPEAR TO BE TWO. THE WAY IN WHICH IT IS PROPOSED TO MEET THEM. NOTICE OF THE LIFE AND CHARACTER OF ALI BEY: INSINUATIONS OF THE APPEAL GROUNDLESS. ITS CHARACTER OF A CERTAIN CLASS OF TRANSLATORS ERRONEOUS. THE PRINCIPLES OF CRITICISM, ON WHICH THE QUESTION BEFORE US IS TO BE TRIED, DISCUSSED AND ESTABLISHED.

As Dr. Henderson's criticisms on the Turkish Version of the New Testament printed at Paris, have at length been brought before the Public; and, as considerable importance has been attached to them by some of their readers, I shall perhaps be excused if I offer a few remarks on them, when I assure the reader that the only motive I have for doing so is, the wish that the question may receive every consideration to which it is entitled; and that Dr. Henderson himself may see the reasons why I expressed an opinion on a former occasion, that his criticisms contained nothing of sufficient importance to warrant the suppression of the Work, on which they had been offered.

Many of the preliminary and concluding remarks of Dr. Henderson I shall pass over, as having no connection with the subject before us: the body of the appeal containing matter sufficiently extensive to alarm one who has but little time to spare, and less inclination to enter on the discussion of questions like the present:—questions which generally add but little to the stock of public information, and which almost universally leave the reader in the possession of worse feelings than they found him.

The appeal before us appears to me to consist of two distinct charges. One against the inability of those who acted as the advisers of the Committee of the Bible Society on this question: the other against the Committee itself, for having acted without due regard to the representations of Dr. Henderson, and without instituting a grave inquiry into the character of this Turkish version. The first of these charges will be sufficiently met, if it can be shewn that the criticisms of Dr. Henderson, notwithstanding the additions they have received, are still unimportant: that the assertions grounded upon them are erroneous; and that the consequences which he anticipates, as arising out of them, are visionary and illusive: which I have no hesitation in affirming can be satisfactorily done. With regard to the second charge above-mentioned, the documents to be found in the Appendix to this Tract, will, it is believed, be deemed sufficient to meet it.

Before we proceed to consider the appeal in question, it may not be amiss to place the character of Ali Bey, the person who made this Turkish translation, in its just light : not because the question before us will depend on this ; but because justice to the memory of an eminent scholar at least, demands it. The character of *Mohammedan translator* sounds, indeed, rather terrifically in the enunciation of Dr. Henderson ; and, no doubt, it has had the effect which he intended on the minds of many of his readers. It should be remembered, however, that the question before us must be determined on totally different grounds. The acknowledged laws of criticism, and not the passions of the human mind, must here be appealed to ; and by these alone must the question be judged.

Few, I am willing to allow, would be disposed to employ a Mohammedan to translate the holy Scriptures, without appointing, at the same time, some vigilant superintendant to watch his proceedings. But, if Ali Bey was thus employed by Levin Warner, as Dr. Henderson himself allows, surely this ought to be construed as evincing a high degree of confidence placed by him in the fidelity of Ali Bey as a translator, whatever may have been his religion, particularly when we are also told, that this translation was intended to be printed.

It appears that Ali Bey was made captive by the Tartars at a very early age ; and was conse-

quently compelled to embrace the Mohammedan religion, before he had knowledge sufficient to ascertain which of the two religions had its foundation in truth. Afterwards, we find he spared no pains in forwarding the cause of Christianity as far as his literary labours would go. To have attempted more would have cost him his head. That it was his intention to make an open profession of Christianity in this country, I believe there is no doubt : and that he died before this event had taken place is equally true.* But are we on this account to

* The following account of Ali Bey is taken from the "Biographie Universelle: "ALI-BEY, ou ALI-BEIGH, premier drogman du sulthân Mahomet IV. naquit à Léopold, en Pologne, sous le nom de Bobrowski, au commencement du 17^e siècle. Enlevé très-jeune par les Tatars, il fut vendu aux Turks, qui l'élevèrent dans le sérail jusqu' à l'âge de 20 ans. Il accompagna alors un seigneur Turk, qui se rendait en Egypte, fut mis par lui en liberté, et revint à Constantinople, ou il fut nommé interprète du grand-seigneur. Il se voua dès-lors à l'étude des langues. On prétend qu'il en apprit dix-sept, et qu'il connaissait surtout à fond le Français, l'Anglais, et l'Allemand. *Forcé à professer la religion des Musulmans, il resta toujours dévoué aux Chrétiens*, et il avait même pris la résolution de retourner au Christianisme. Il voulait, pour cet effet, passer en Angleterre, où il avait des relations ; mais la mort l'empêcha d'exécuter son projet ; il mourut à Constantinople, an 1675. On a d'Ali-Bey des *Mémoires, en Latin, sur la liturgie des Turks, sur les pèlerinages à la Mekke, &c.* rédigés à la demande de Thomas Smith, et publiés par Thomas Hyde, dans son édition de *Péritsol*, Oxford, 1691, avec des notes ; une *Grammaire Turke*, une *Traduction en Turk, du catéchisme Anglais*, une *Traduction de la Bible*, dans
la

consign him to perdition, and his work to infamy? No person, I am sure, will, with a grain of proper feeling, think of coming to such a conclusion : and, if it be found that his version of the Scriptures exhibits uncommon care and fidelity, in the full expression of every scriptural truth ; which, as far as I have seen, I have no hesitation in affirming to be the fact, justice demands the tribute of praise at least to his memory, and of thankfulness to Almighty God, for preserving to our times the labours of so extraordinary a person.

We may now dismiss this part of our subject, and proceed to consider one or two of the preliminary remarks of Dr. Henderson, which, like the preceding, were not intended to prove, but to insinuate, that the version in question is not a faithful one. Dr. Henderson, after stating that part of Ali Bey's translation had fallen into the hands of N. G. Schroeder, by whom it had been published ; and that another part had also come

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la même langue, restée manuscrite, et déposée à la Bibliothèque de Leyde. Ses *Dialogi Turcici*, et sa *Traduction*, en Turk, du *Janua linguarum de Commenius*, furent envoyés manuscrits à la Bibliothèque Royale de Paris. On croit qu' Ali-Bey fournit des Memoires a Ricaut pour son *Etat de l'empire Ottoman*, et qu'il fut le principal auteur de la Traduction en langue Turke du Traité de Grotius, de *Veritate Religionis Christianæ*.

A similar account is given by Hyde in his "Tractatus Alberti Bobovii," appended to his "Itinera Mundi of Peritsol," to which the reader, who is desirous of further information on this subject, is referred.

to the hands of Professor Tychsen, who had written a review of it, (which review has been procured by Dr. Henderson;) he proceeds to remark, that the probable reason why the version had not been printed by the Dutch, was owing to its merits, or rather demerits, which must have been well known to Levin Warner, who had employed the translator to make it. But, in order to have made this remark of any weight, he should have shewn, that no reason existed sufficient to account for the apparent neglect, of which he has thus availed himself. Might not the want of funds, or of a suitable editor, or some other consideration have caused the delay? Has Levin Warner any where expressed an opinion, that this version contains "such a mass of unholy matter" as not to admit of its being published? Has Hyde, or Schroeder, or Tychsen, who, according to Dr. Henderson, has written a review of a part of it, ever expressed such an opinion? If any one of them has, why has that opinion not been produced? I take it for granted that no such opinion has been expressed by them; and, as opinions will be produced hereafter, no less respectable than theirs, that this version is of a very different description from that represented by Dr. Henderson, the remark made by him cannot be construed as of sufficient weight to impugn the character of the translation in question, even in the slightest degree.

We now come to the main questions, on which the character of the version before us must be tried. Dr. Henderson has asserted, that the liberties which he has detected in this version, are such as he “found it totally impossible to reconcile with the acknowledged *principles of sacred taste*, or the *common rules of Biblical interpretation*.” Whether his views on this subject be correct or not, is fair matter for debate: but that he is right in first endeavouring to fix the principles, on which our question is to be tried, there can be no doubt. And, as the investigation of this subject may be of some service to those who have any thing to do in the department of Scriptural translation, I shall spare no pains in endeavouring to place it in its just point of view. In pages 15 and 16, Dr. Henderson says, “The numerous translations of the holy Scriptures, which exist both in ancient and modern languages, have generally been divided into two kinds: such as are literal, and closely adhere to the text; and the free or liberal, in which greater attention is paid to elegance of style, than to an exact representation of the original.”

Now, as all this respects matter of fact, it may be worth while to consider how far it is consistent with truth. It is true the translators of the Scriptures have generally been divided into two classes: one following the letter of the text as nearly as



possible: the other departing in some degree from the observance of that rule. But it is not true, that a greater attention is paid to elegance of style by the latter class, than to an exact representation of the original; the only difference of opinion that has existed between the two classes of Translators having been, which of the two did, in reality, represent the original most faithfully. Some have thought, that if a Translator adhered closely to the text, giving a word in his translation corresponding both in sense and order to every one in the original, his translation would necessarily be a faithful transcript of the copy from which he translated. The advocates of the other class have supposed, that if a translator gave precisely the ideas contained in the original, in language as nearly assimilated to that in which it had been written, as the idioms of the two languages would allow, his translation would, of the two, be the most faithful. But, as far as my inquiries have gone, I know of no instance in which this latter class has professedly paid a greater attention to the elegance of style, than to an exact representation of the precise force of the original:—of no instance in which a source of intellectual gratification has been attempted, in order to amuse the reader, as Dr. Henderson has asserted, or to meet his prejudices; nor of any, in which the end proposed has not been, according to the views of the translator, to furnish a

faithful image of the original text.\* The statement of Dr. Henderson, is, therefore, far from being correct.

With respect to the principles adopted by the first class of translators already alluded to, it may be affirmed without the fear of contradiction that, if any two languages can be found, in which the idiomatic expressions of both are exactly correspondent to each other respectively: all the words used, whether in their primary or metaphorical senses, being respectively parallel, then would a verbal translation from the one, afford a faithful representation of the other in every point of view. The style, for example, would be the same in both, and so would the sense: and not only would the collocation of words and sentences be the same, but also their number.

It is very well known, however, that no two languages, nor even any two dialects of the same language, present any such correspondence as the above supposition implies. It will follow, con-

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\* Of this class of translators, Castalio has perhaps taken the lead in the extent of his application of the rule above-mentioned; yet we find the following declaration from him, on this subject, in his dedication to King Edward the Sixth :

“Ego operam dedi, ut *fidelis*, et Latina, et perspicua esset hæc translatio, quoad ejus fieri posset; ne quem deinceps orationis obscuritas, aut horriditas, aut etiam interpretationis *infidelitas* ab horum librorum lectione revocaret. *Sed perspicuitatis et fidelitatis potissimum rationem duximus.*”

sequently, that any such verbal translation made from the one, cannot be expected to be a faithful representation, either of the sense or style of the other. What then, it may be asked, is a translator to do? I have no doubt in saying, with the second class of translators condemned by Dr. Henderson, that, after due examination of the meaning of the text to be translated, its full force and meaning should so be expressed in the language in which the translation is required to be made, as to depart as little as possible from the style adopted by the original writer. This, I think, is all that can be reasonably expected.

Now, upon the supposition that the idioms of the languages in question should differ considerably, in order fully to express the sense contained in the one, a considerable difference must take place in the modes of expression adopted in the other: and, consequently, if the style of the original document to be translated, be found to be extremely elliptical, the translator will be left to the alternative, either of supplying these ellipses, or of making a translation which will be perfectly unintelligible in a language, in which no such ellipses are known. In this case, it may again be asked, what is the translator to do? Is he to express what he believes to be the sense of his author, or is he to be deterred from doing so, lest he should incur such charges as those advanced by Dr. Henderson, (p. 17), namely,



that he has omitted or foisted in words, according to the dictates of his own fancy, or as the elegance of his style might have required? If such translator fear God rather than man, I presume he will set such imputations at nought; and give a faithful representation of the sense, bearing, and style of the original, as far as the idioms of both languages will admit.

The conclusion at which we have arrived is, then, such as the necessity of the case has naturally led us to. Let us now see what one or two of the best translators of both ancient and modern times have said on this subject. In selecting a translator from the ancients, I believe there is no one, upon whose judgment and erudition, we can so safely rely as St. Jerome. "*Difficile est,*" says he in his *Epistle ad Pammachium, de optimo genere interpretandi*, "*alienas lineas insequentem, non alicubi excidere; et arduum, ut, quæ in alia lingua bene dicta sunt, eundem decorem in translatione conservent. Significatum est aliquid unius verbi proprietate: non habeo meum, quo id efferram; et, dum quæro implere sententiam, longo ambitu vix brevis viæ spatia consumo. Accedunt hyperbatorum anfractus, dissimilitudines casuum, varietates figurarum, ipsum postremo suum, et ut ita dicam, vernaculæ linguæ genus. Si ad verbum interpretor, absurde resonant: si ob necessitatem aliquid in ordine, vel in sermone mutavero, ab interpretis videbor officio recessisse, &c.*" And

a little lower down, “Alii syllabas aucupentur, et litteras: tu quære sententias.” “Hilarium,” continues he, “confessorem, qui Homilias in Job, et in Psalmos tractatus plurimos in Latinum vertit è Græco, nec assedit litteræ dormitanti, et putida rusticorum interpretatione se torsit; sed quasi captivos sensus in suam linguam victoris jure transposuit. Nec hoc mirum in cæteris seculi videlicet, an Ecclesiæ viris, cum septuaginta interpretes, et Evangelistæ, atque Apostoli *idem in sacris voluminibus* fecerint. Legimus in Marco dicentem Dominum. Talitha cumi; statimque subjectum est, quod interpretatur, puella, (tibi dico) surge. Arguatur Evangelista mendacii, quare addiderit *tibi dico*, cum in Hebræo tantum sit *puella surge*. Sed, ut ἐμφατικώτερον faceret, et sensum vocantis atque imperantis exprimeret, addidit *tibi dico*.” After giving a number of examples to the same effect, he adds, “Ex quibus universis perspicuum est, *Apostolos, et Evangelistas*, in interpretatione *veterum scripturarum*, sensum quæsisse, non verba, nec magnopere de ordine sermonibusque curasse, dum intellectui res pateret.” And, a little lower down, “Nihil damni in sensu esse, si duo verba sint addita.”

Again, speaking of Aquila, who had endeavoured to translate the Hebrew Bible into the Greek, verbatim, he says; “Aquila autem, proselytus, et contentiosus interpres, qui non solum verba, sed etymologias quoque verborum transferre

conatus est, jure projicitur a nobis. Quis enim pro frumento et vino et oleo possit vel legere, vel intelligere, *χεῦμα, ὀπωρισμὸν, στιλβότητα*, quod nos possumus dicere, fusionem, pomationemque, et splendentiam? Atque non solum Hebræi habent *ἀρθρα*, sed et ille *κακόζηλος*, qui syllabas interpretatur, et litteras, ut dicat, *σεῖει τὸν οὐρανὸν καὶ σεῖει τὴν γῆν*; quod Latina lingua omnino non recepit.” “Venerationi,” continues he, “mihi semper fuit, non verbosa rusticitas, sed sancta simplicitas. Qui sermone imitari se dicit Apostolos, prius imitetur virtutes in vita illorum, &c.”

It will perhaps be unnecessary to add any thing more, on this subject, from the writings of this truly learned Father: but if any one should be desirous of examining all he has said on this subject, he cannot do better than turn to the epistle, from which these extracts have been taken.

In selecting a translator from among the moderns, we cannot perhaps take a better than Dathe, who, in his preface to the minor Prophets, says: “Et primo quidem monendum videtur, me non paraphrasin dare voluisse, sed versionem, quæ proprie dicitur, quæ nempe verbis prophetarum nihil addat, sed textus Hebræi sensum plane reddat. Quæ vero nonnunquam verba interserta sunt, aliis typis exscripta, ea quidem in textu Hebræo non leguntur, sed necessario addenda videbantur ad dicta prophetarum intelli-

genda ; ad amplificanda ea non faciunt, ideoque in illis locis paraphrasten egisse nemini videbor. In ipsa vertendi ratione secutus sum eam legem, quam *optimi* quique interpretes dederunt : *sensum nempe verborum, quæ interpretari velimus, reddendum esse* genio linguæ, in quam vertatur, convenienter ; non esse versionis *nomine dignam*, quæ *verbum de verbo reddat*, omnesque linguæ, ex qua fit versio, idiotismos in aliam transferat, ut ut ab ea alienos, parumque intelligibiles iis, qui ea lingua utuntur, &c.”

To this we may be allowed to add the opinion of Dr. Henderson himself, p. 16. “ A translator of the Scriptures is studiously to avoid such a scrupulous attachment to the letter as would do violence to the genius of the language into which his version is made, and necessarily render the version harsh, obscure, or unintelligible ; he is, on the other hand, equally to guard against the adoption of any words, phrases, or modes of construction, that would in any way injure the spirit and manner of the original, or convey one shade of meaning more or less than what it was designed to express.” We are agreed therefore in the principle ; namely, that a translator is not to adhere so scrupulously to the letter of his original, as to do violence to the genius of the language into which his version is to be made ; while, on the other hand, he is not to depart unnecessarily from it ; nor to introduce any thing into his translation, which does not cor-

respond to his original, both in sense and style, as nearly as the genius of both languages will allow. The principle, therefore, adopted by the second class of translators, is that by which we are agreed that the merits of the question before us shall be tried : which is indeed the only one to which we can have recourse, whether we take the path which is obviously pointed out by the necessity of the case, or are guided by the practice of the best translators both of ancient and modern times. We may now dismiss, without the fear of injuring our question, all that occurs in page 16, beginning with “ Faults against this rule,” and ending, page 17, with “ the elaborate arts of human science,” because the only difference of opinion which can now exist between us, must be on the application of the principle above-mentioned ; and this can be determined no other way than by an appeal to the usages of both the languages with which we are now concerned, namely ; that of the original, and that into which the translation has been made.

I have been the more anxious to establish this point, in the first place, because people are, in general, apt to be alarmed at the idea of contributing to the circulation of any thing, which is said to be *not the pure word of God* ; and, in the second, because I am of opinion, that the writer of the appeal before us has done the utmost in his power to excite this truly laudable feeling,



for the furtherance of opinions which have no foundation in truth ; and with the view of forestalling the feelings of his reader, rather than of convincing his judgment.

The pure word of God, then, as found in a translation, is, according to our principle, that which comprehends every idea contained in the original Scriptures, fully and faithfully expressed in such translation ; and laid down in a style as nearly approaching to that of the original, as the idioms of both languages will allow. This, I believe, is the theory held by all who have been eminent in Biblical translation. But, as translators are men, and therefore fallible beings, perhaps no translation is to be found, in which this theory has been so successfully applied, as to leave no cause for doubt as to its perfect accuracy : or, upon which a considerable diversity of opinion, at least, has not existed.

In ascertaining, therefore, the real worth of any translation, we must first enquire, whether due care has been taken, faithfully to represent the word of God, as found in the original ; and, secondly, whether the translator was duly qualified for the performance of such a task. Perfection is not to be expected ; much less unanimity in translating passages, respecting which a great diversity of opinion prevails among Biblical scholars, as to the sense of the original. No one among ourselves, for example, will dispute the

fact, that the English authorized version of the Bible contains the mind of the Holy Ghost, delivered in language sufficiently explicit for all the purposes of edification, exhortation, reproof, and thoroughly to furnish believers to every good work: or further, that the salvation of thousands has not been secured by its instrumentality. Yet no one, who knows any thing of Biblical learning, will attempt to argue, that this version is in every respect an exact copy of the original; or that considerable improvements might not be made in its context. The same, I believe, may be said of every version that ever has been made, or ever will. Perfection is not to be expected. Perfect unanimity has never existed on any one subject: nor is it likely that it ever will. With respect to the version before us, it will be found, I believe, upon examination, not to be without passages about which some diversity of opinion may be entertained; and others, which might be altered, perhaps, for the better. But, that it contains no passage, which can fairly be construed as opposed to the mind of the Holy Ghost, or subversive of any Christian doctrine: and further, that it ranks among the best works of this kind, in the very close adherence which it has observed to the just principles of interpretation. "That it is of a totally different stamp in point of freedom from all the versions printed by the Society;" or, that it "exhibits

passages with which the overstrained nicety and bold liberties of a Castalio would sink in comparison," as asserted by Dr. Henderson, p. 18, I deny; because I believe the version in question to be of a very different character; and because, Dr. Henderson has offered no proof whatsoever in support of his assertions, as it will be seen hereafter.

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## CHAP. II.

EXAMINATION OF THE FIRST CLASS OF ERRORS CHARGED BY THE  
AUTHOR OF THE APPEAL ON ALI BEY, WHICH IS STYLED BY  
HIM, "THE MISTRANSLATION OF PROPER NAMES."

AFTER laying it down as a principle, that the word  $\Theta\epsilon\omicron\varsigma$ , signifying *God*, should be uniformly translated by the Arabic word الله *Allah*, which also means *God*, Dr. Henderson proceeds to point out the instances in which this rule has been violated in the book of Revelations alone. He allows, in the first place, that the word الله *Allah* occurs, just as he would have it, in *twenty seven passages*; so far, then, there is no cause for complaint. In the remaining passages, however, which amount to a little more than seventy, we have one or other of the following words, or periphrases, substituted for it: namely, الله تعالى



The supreme God, جناب عزت The glorious Majesty, جناب باري The Divine Majesty, جناب حق The true Majesty, تڭري Tengri, God, in the Tartar language, تڭري الله تعالي Tengri, the Supreme God, باري تعالي The Supreme Divinity, حضرت الله The illustrious God. To these the four following are added, (p. 21.) namely, حق تعالي The supreme Verity, حضرت حق The illustrious Verity, وليسي الله The Good God, and تڭري تعالي The supreme God.

To the word الله *Allah* we have seen, no objection has been made; we now affirm, that the Tartar word تڭري *Tengri* is equally unobjectionable, because it also means *God*, and is equally intelligible to every Turk. Dr. Henderson has indeed premised, that the word الله *Allah*, should always be used; but, as this is one of his own canons, fabricated solely for the purpose of giving support to his appeal, we may disregard it for the present, and allow this word the same privilege which he has conceded to الله *Allah*.

Before we proceed with the consideration of the other names, it will be proper to give a correct translation of them, as that given by Dr. Henderson is not to be relied upon; unless it can be shewn, that he has also discovered some new canons on the principles of transla-

tion, in addition to the one above noticed on interpretation. In the first instance, we have **الله تعالي** The *supreme* God. Without taking advantage of the mistake of rendering **تعالي** as an adjective, which is in reality a verb; and allowing, that the word has been so applied, that an adjective will most readily convey its force to the mind of an European, we may perhaps be allowed to ask Dr. Henderson, why he has gone out of his way, to give a *sense* to it, which it will not bear? The obvious meaning of the root is, *to exalt, lift up, elevate*, or the like; and, in the sixth conjugation, in which the word appears, according to Golius, “*Altus eminuit, se extulit, excelsum gessit.*” The sense, then, most applicable to the word **تعالي** *taála*, will be *high, highest*, or the like. The phrase **الله تعالي** *Allah taála* then will imply the *high*, or *most high* God. In the Hebrew Scriptures, God is occasionally styled **עליון** *El-yon*, the *most high*, and **אל עליון** *El El-yon* the *most high* God, and **אלהי מרום** *Elohe Marom*, The *high* God.\* In the first of which, the word is derived from the same root with the Arabic **تعالي** *taála*. In the

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\* Micah vi. 6. So much has the usage of this word *taála* prevailed, that it is very frequently found without the adjunct **الله** *Allah*, when *God* is intended as the sense to be understood by the reader.

second, both words are derived from the same or cognate roots, with those of الله تعالى *Allah taála*; and in the third, the sense is also the same. The phrase, then, الله تعالى *Allah taála*, is not equivalent to the metaphysical one, *supreme God*, as Dr. Henderson has rendered it; but is the Scriptural phrase, which occurs times innumerable, in our own Bibles. Nor does this phrase الله تعالى *Allah taála*, ever enter into the metaphysical essays of the Mohammedans: the words used by them being حق الحقيقت *Haqq al-Haqiqat* or عين الحقيقت *Ain al-Haqiqat*, واجب الوجود *Wajib al-Wujud* or the like, which are seldom found in their books on theology. Now, I will venture to affirm, that, in all the Mohammedan books of any value, whether written in the Arabic, Persic, Turkish, Hindostanee, or Malay languages, the word الله *Allah* is, ninety nine times, at least, in every hundred, followed by the word تعالى *taála*. It is true, Dr. Henderson has cited the names of Martyn, Sabat, Brunton and Dickson, as having omitted it; but, without detracting any thing from the merit of those scholars, I would simply remark, that they cannot be appealed to as decisive on questions relating to the usages of the Mohammedans. The best Mohammedan writers alone can be relied on in questions of this kind; and by their decisions must we be governed in this.

Now, allowing that no word corresponding to الله تعالى is found in the original, in the places

alluded to by Dr. Henderson, he will not object that the idea conveyed by the original, has not been conveyed in the translation; nor will he assert, that the word تعالي has lowered that idea, or, in any way injured it. The only thing he can urge is, that it is introduced in a manner more reverential in this translation, than in our own; nor can he now affirm, that this is done in a way unknown to the phraseology of Scripture. The canon, moreover, of interpretation, with which we set out, does not call for a verbal imitation of the original. The introduction, therefore, of the word تعالي *taála*, in these places, neither injures the sense, nor violates our principles, no more than the *tibi dico* cited by Jerome does the words of our Lord, *Talitha cumi*.

Still Dr. Henderson will urge, that the principles of *sacred taste*, (terms which are perfectly new to me,) have been violated; for by these it can be shewn, that the word تعالي might have been left out. I have no hesitation in allowing, that the word might have been left out, without injuring the sense: but, I have doubts, whether the translation would have been improved by the omission; because I believe, (it may be upon the principles of *sacred taste*,) that a Mohammedan understands by الله تعالي *Allah taála*, exactly what a primitive Christian did by the words ο Θεος; and, until Dr. Henderson can shew, that this is not the case, it

would be rash to cancel a version, which has been attended with so much labour and expense, because his principles have afforded it no better a character, than that of being *desecrated* and *meretricious*.

From the number of obnoxious passages pointed out by the Doctor, we may now subtract *thirty-one* more, without the fear of doing any injury to the cause of truth, or to the pure word of God; we now have, therefore, a number under forty, out of the hundred in which it has been said the word occurs.

Let us, in the next place, take the phrase *تکري الله تعالى* *Tengri Allah taála*. The form, however, in which this occurs, is a little different from that given by the Doctor. It is this, (chap. v. 10.) *تکريمز الله تعالى*, where the translator has represented his original, as having *κυρίῳ τῷ Θεῷ ἡμῶν*, *Unto the Lord our God*. Which might have been the reading of his copy; but if it had not, the addition is of no importance whatsoever, as every one must see. We may, therefore, subtract this from the number of passages, which have induced our Appellant to pronounce this version a *mass* of *unholy matter*. We have now, therefore, a number still exceeding thirty, of which some notice is to be taken.

The next mode of expression is *جناب عزت* which Dr. Henderson translates by *The glorious*

*Majesty.* The literal meaning of the first of these words جناب *Janàb* is, according to the Soorah, درگاه *dargàh*, *place, court*, or the like: and of the second, عزت *izzat*, *strength, or victory*. The phrase is literally, therefore, *place or court, of strength or victory*; and, in this point of view, God is said to be a *refuge* for the oppressed\*, to be our *refuge*†, the *place of repair, or harbour* of his people‡, as in the text or margin of our Bibles. The import of the phrase is, therefore, *mighty God*, a phrase with which every reader of the Bible is well acquainted; and in this sense is it understood by every Mohammedan. Here, as before, no violence whatever is done to the sense of the original: the dignity of the person mentioned, is by no means lowered. The term employed is not a technical one, that is, it is not peculiar to the writers on metaphysics, or any other science, but is common to the religious treatises of every class and sect of the Mohammedans.

Whether the principles of taste, as formed and acted upon among Europeans, have been violated, is another question; and one, I think, with which we have nothing to do at present. I believe, however, this periphrasis of the name of God, will not be considered as an infraction of

\* Psalm ix. 9.

† Ibid. xlv. 7.

‡ Joel iii. 16.



the rules of taste, by which the Orientals are guided in composition. Dr. Henderson has, indeed, truly remarked, that a translator would not be allowed, in this country, to use such words as *Deity*, *supreme Being*, and the like, as substitutes for the word  $\Theta\epsilon\omicron\varsigma$ . I grant it: but I must be allowed to observe, that no such words as these have been introduced into the translation of Ali Bey; they are found in the Appeal, it is true, but there they are erroneous translations of the phrases in question.

The Hebrew Bible, we know, abounds with similar phraseology. If, then, the idiomatical expressions of the original scriptures can be rendered in the Old Testament, by others which are equivalent to them, I am at a loss to conceive by what principle of criticism it is, that an European is to step in and say, with respect to the New; This is an *unholy mass*, a *desecrated meretricious jargon*, because some of the phraseology peculiar to the Old Testament has been adopted. In the present case, indeed, the word الله *Allah*, or تڭرى *Tengri*, would have expressed all that is intended by the word  $\Theta\epsilon\omicron\varsigma$ ; but the variety of expressions employed by Ali Bey, in these instances, cannot be construed by any acknowledged principles of criticism, as sufficient to warrant the suppression of the edition in question: or to draw down those epithets, with which our Doctor has been pleased to disgrace it.

The next periphrasis of the name of the Deity, which we shall notice, is جناب باري *Janàb Bári*, which Dr. Henderson translates by *The Divine Majesty*. The word باري *Bári*, however, means *Creator*, and is perfectly parallel to the בורא *Boré* of Isaiah.\* The true translation, therefore, is *The Creator*, and not *The Divine Majesty*. And in this sense it is understood by every Mohammedan. Nor is this any technical term. The sense conveyed, therefore, in the translation, is exactly the same with that in the original, *God* being the person intended in both.

In the next place we have جناب حق *The true Majesty*, according to our Appellant: but *The true God*, ο αληθινος Θεος, and nothing more or less is conveyed by this expression. The sense of the original is not, therefore, injured by its adoption, nor is the taste of either the European or Oriental reader offended.

We need not now be told that *The Supreme Divinity* is not the true sense of باري تعالي *Bári taála*. The *exalted Creator*, being all that is meant. We have here, consequently, nothing unscriptural or unintelligible: we have only, as before, a periphrasis conveying precisely the same idea with the word Θεος, of which it is a translation.

In the last place, we have, حضرت الله *Hazrat*

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\* Chap. xlii. 5. &c.



*Allah*, which Dr. Henderson makes to mean, *The Illustrious God*. But he has not told us how it comes to pass, that حضرت *Hazrat* means *illustrious*. When applied to kings, this word may properly be rendered by *the presence*, which is its exact meaning. When applied to God it is nearly equivalent to the Jewish term *Shekinah*, but can by no principle of interpretation be made to signify *illustrious*, as its primary meaning.

In page 24, we have some remarks on this word which may now be considered. It is there said that “ حضرت is a title by which kings and great men are addressed, and which correspond to our *majesty, highness, lordship, ladyship, &c.* Now, not to insist on its being totally foreign to the simplicity of the sacred writers, to put into their mouth : *His Majesty Jesus*, or, *The Illustrious Jesus*, it certainly cannot appear, at least to us Christians, to convey any peculiar degree of honour on our Redeemer, to give him a title in common with Mohammed, and the Koran. For the same reasons, I must object to its being applied to God as a title of respect. Instead of exalting, it is derogatory to his honour.”

We may remark, the word حضرت *Hazrat* means neither *majesty, highness, lordship*, nor *ladyship*. We do not mean to argue, however, that this word has not been translated occasionally, as giving the sense laid down by Dr. Henderson ; or that these translations have not been sufficiently accu-

rate for general readers. But we cannot, therefore, also allow, that we can hence determine the sense of the word sufficiently accurate for our present purpose.

In the next place it is said, that it is totally foreign to the simplicity of the sacred writers to use such words as *His Majesty Jesus*, or, the *Illustrious Jesus*. It is true we have not these words in our translation of the sacred Writings: but we know, that Jesus is called ο κυριος Ιησους in Greek, which is, in our Translation, rendered by the *Lord Jesus*: and that κυριος in Greek and אדוני in Hebrew, no less than *Lord* in English is a term of respect often given to men of rank, as well as to prophets, and even to God himself. Now, the word حضرت in Arabic is used precisely in the same way, being applied to any person of rank, whether the rank be that of *Lord*, as a nobleman, a prophet, or of the most high God. Might not the word κυριος *Lord*, be objected to, as used in the Septuagint for יהוה *Jehovah*, and adopted by the Evangelists, on the same principle? But Dr. Henderson thinks, (as a Christian) that the word *Hazrat*, which is parallel to κυριος *Lord*, cannot confer any honour on our Redeemer, nor, for the *same reasons*, can it be applied to God as a title of respect. Dr. Henderson, therefore, can sit down quietly at St. Petersburg, and determine, according to his principles of *sacred taste*, what every Mohammedan, whether he be Turk, Persian,

Arab, Jew, Infidel or Heretic, ought, or ought not to consider as a term of respect : and, whether, if the sacred Writers had lived at this day, and in those countries, they would have used it or not ! Besides, he adduces in proof the names of Brunton, Dickson, Martyn, and Sabat. This may indeed all seem very forcible to him ; and he may appeal to his conscience as attesting the firmness of the ground, which he has felt under him ; yet such is my blindness or perverseness, or both, that I can see no such thing. Still, I allow حضرت *Hazrat* might have been omitted without injuring the sense : but I am not quite so sure that the Oriental idiom would have been so well preserved. Subtracting, therefore, the numbers attached to these phrases, which we have seen, do not affect the sense, the formidable sum will vanish : and it will follow, that although the word *Θεος*, occurring nearly one hundred times in the book of Revelations might have been differently rendered, there does not appear any good reason, why the book should be suppressed because that has not been done. In either case, the sense would have remained precisely the same : in one, the *sacred taste* of an European, not very profoundly skilled in these matters would have been followed ; in the other, that of an Oriental translator of acknowledged talent and experience in his language. And, as to the *holiness* or *unholiness* of the *mass*, of which this version is made up, it would have

remained, in reality, just what it now is, notwithstanding all that Dr. Henderson might *think* to the contrary.

The four remaining expressions noticed at page 21, we can now dismiss in a few words. حق تعالي *The supreme verity* according to Dr. Henderson, is nothing more than ο αληθινος Θεος, *The True God*. حضرت حق *Hazrat Hakk, The Illustrious Verity*, is the same thing. وليسي الله is, as he has given it, *The Good God*; and تڤري تعالي *The High God*, and nothing more.

Having considered the import of the words or periphrases by which the word Θεος *God* has been rendered, it may not be amiss now to enquire, what is the general practice of the Christians in Turkey, in making translations for their own use. For if it can be shewn that they have adopted the same renderings with Ali Bey, that circumstance may, perhaps, be considered as decisive on this question. In a Turkish translation of the Psalms, made by Seraphim the Metropolitan of Angouri, which was printed at Venice in Greek characters in 1810, with a preface by the translator, we have, in the very first sentence of this preface, which is addressed by a dignitary of the church to all the orthodox Christians in Anatolia, the following expression, Ἰχσάν Μπαριταάλε χαῖρετε-ριντέν, which will stand thus in the Turkish mode of writing: احسان باري تعالي حضرتلريندن, *Grace*

from the presence of the exalted Creator. Afterwards, five times in one page, Ἀλλαχταάλλε χαζρετλερι, الله تعالى حضرتلي, *Allah taála Hazratlari*. *The most high God*. So much for the general practice of the Christians of Turkey.

Let us now see whether the same is observed in the version itself. Ἀλλαχταάλλε, i. e. الله تعالى *Allah taála*, *The most high God*, occurs times innumerable throughout the work. Sometimes we have Ἀλλάχ χαζρετλερι, الله حضرتلي *Allah Hazratlari*, as in Ps. lii. 3, according to the division of the Septuagint. Ἀλλαχταάλλε χαζρετλερι, الله تعالى *Allah taála Hazratlari*, Ps. xviii. 1. xliii. 23, &c. or χαζρέτι Ἀλλάχ. Ps. ix. 35. Whether these modes of expression are objectionable or not, signifies nothing to our present purpose; it is enough for us to shew, that they are not peculiar to the Mohammedans; and that the version under consideration cannot, on account of their adoption, be termed *Mohammedan*, as Dr. Henderson has asserted. Had we a sufficient number of their books in our possession, there can be little doubt, that we should find the remainder of the expressions objected to in the Appeal. And, if so, had the Metropolitan of Angouri himself been employed to translate the New Testament into the Turkish language, there is every reason for believing, that he would have done just what Ali Bey has



in the instances before us. "It would seem as strange a thing in those parts," says a very able Orientalist whose letter on this subject will be found in the Appendix, "to omit such titles, as it would among us to employ them." The practice of the Oriental Christians themselves, therefore, is on the side of Ali Bey, whether Dr. Henderson's taste is consideration sufficient to condemn the work, let the candid reader judge.

But Dr. Henderson replies, (p. 25). "Is it not after all, a pity that Ali Bey should only have minced the genuine Turkish form, and not given it in full. *حضرت عيسى عليه السلام*, *The illustrious Jesus, on whom be peace*. Thus it occurs times without number in Turkish books, and no Christian can object to the use of the latter adjunct, who admits the propriety of the former."

It may be replied, in the first place, that this is not the *genuine Turkish form*, although it occurs in Turkish books: the truth is, it is the *Arabic form*, every word in it being *purely Arabic*. It is not therefore *genuine Turkish*. And, in the second, although I may not be disposed to make objection to the adjuncts above noticed, on the score of their adding nothing to the meaning of the original, in their usual acceptation; yet I have a strong objection to the introduction of this; because it will convey a meaning not to be found in the original, as well as sentiments repugnant to those taught through-



out the Bible. A Christian, therefore, who may be disposed to allow the one, may not also be disposed to allow the other.

We are told in the next place, (p. 24), that “instead of uniformly and simply rendering *Kyrios* by رَبّ when applied to God, it is sometimes translated by رَبّاني *divine*; رَبّ تعالي *supreme Lord*; وليسي ربّ *illustrious Lord*; رَبّ تعالي *good supreme Lord*; جناب عزّت *the glorious majesty*; and الله تعالي *the supreme God*.”

We remark, in the first place, that the word رَبّاني no where occurs in the gospel of St. Matthew, The Acts of the Apostles, the Epistle to the Romans, or the book of Revelations, upon which Dr. Henderson professes to have made his remarks, as a translation of the word *Kyrios*: and we may venture to affirm, that it occurs in no other book, as a translation of that word without some adjunct. The mistake, therefore, which Dr. Henderson ascribes to Ali Bey, must, in fact, fall upon himself alone.

We observe, in the second place, that as far as our researches have gone, we have not been able to find the expressions وليسي رَبّ تعالي *good supreme Lord*, in either of the above-mentioned books, given as a translation of the word *Kyrios*. We, therefore, dismiss this for the present, by remarking, that should it be found in any other

book, no one need be alarmed on that account, because, as already remarked, no violence will be done to the original, when the glare of Dr. Henderson's erroneous translation of it is put out of the question.

With respect to the remaining expressions, viz. رَبِّ *Rabb taála*, حضرت ربِّ *Hazrat Rabb*, جناب عزت *Janáb Izzat*, and الله تعالى *Allah taála*, it has been already shewn, that a Moham-  
medan understands by them precisely what a primitive Christian would by the Greek word Θεός, *God*; and, as Dr. Henderson allows, that the word Κυριος is, in the passages in which these are found, equivalent in meaning to that of Θεός *God*, it cannot follow that this version ought to be suppressed on their account, or that its real character is any thing like that which he has affirmed it to be. But further, upon what principle of criticism is it, that Dr. Henderson lays it down, that Κυριος, when applied to God, should uniformly be rendered by رَبِّ *Rabb*? If, as he says, Κυριος is here put for God, i. e. is equivalent to Θεός, why might it not be translated by الله *Allah*, which he contends at page 19, is the true translation of the word Θεός, for he has no where laid it down as a rule that any version must, to be a faithful one, exactly represent every word in the original? But, dismissing the words تعالى *taála*, and حضرت *Hazrat*, which we have shewn to be perfectly harmless,

and likewise رَبَّانِي *divine*, and وَلِيْسِي *good*, which do not occur, we shall have *Kyrios* when equivalent to Θεός in the original, every where translated either by رَبَّ *Rabb*, or الله *Allah*, or some other word or phrase signifying *God*, and corresponding exactly to the sense of the original. Dr. Henderson has, indeed, laid it down as a law, that the word رَبَّ should here be universally adopted. But, if we dismiss his principle of *sacred taste*, which after all differs *toto cœlo* from that of the Orientals, we shall find it difficult to point out any other, calling for such an observance. And, however we may wish to change their views on this subject, I believe we shall not be justified in condemning a version of the Scriptures, in every respect faithful to the original, and conceived in phraseology common enough to the Hebrew Bible, because it is found to be a little at variance with the diction employed in our own.

The next remark of Dr. Henderson, (p. 25), is, “The names of *God* and *Lord*, and *Jesus* and *Christ*, are frequently interchanged without any thing like a scrupulous adherence to the order of the original. It is easy to be perceived how much influence this must have on the doctrine of the divinity of Christ.” And in a note at the foot of the page. “In The Acts of the Apostles alone, I have found not fewer than *twenty-five* passages, in which الله *God*, الله تعالى *the supreme*

*God*, جناب باري *divine majesty*, or حق تعالي *supreme verity*, are substituted for رب *Lord*: yet in almost all these passages the designation refers, not to God absolutely considered, as when thus changed it exclusively does, but to our blessed Saviour, who as mediator is made both *Lord* and Christ, and on this account is called Κυριος κατ' ἐξοχην in the New Testament."

Here, we may remark, much is threatened; and, as it is often the case with angry disputants, nothing proved. The *scrupulous adherence* to the order of the original, upon which he lays so much stress, does not enter into our principle of interpretation: we only expect to see the sense and bearing of the original accurately expressed in the language of the translation. We are told, in the next place, that there can be no difficulty in perceiving how much influence this *must* have on the doctrine of the divinity of Christ. This is alarming enough; but let us go a little farther, and see what use Dr. Henderson has made of this frightful assertion. "He has found," he says, "not fewer than *five and twenty* passages in which الله *God*, &c. have been substituted for رب." I suppose the Dr. means, that he has found five and twenty passages in which Κυριος has been translated by some word or other, which restricts the meaning of that word, to *God the Father*, in which it should have been made to

refer to our *Lord*, by being translated by رَبّ.\* Now, in order to have made this remark conclusive, he should have previously shewn that this word رَبّ *Rabb*, will be understood by the Mohammedans as signifying our Lord and Saviour: but this he has not attempted to do; and, if he had, he would have failed. The fact is, the Mohammedans understand it as applicable to none but God.† To have rendered the word *Kyrios* therefore by رَبّ, would not have restricted the meaning in any one of the passages alluded to, to the person of our Lord; but would have left it just as it now is, where the word الله &c. have been used. Dr. Henderson's expedient

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\* If Dr. Henderson means that some word should have been used, which would have restricted the sense in these instances to the second person of the Trinity, I have only to reply, that no such word is to be found in either the Arabic, Persic, or Turkish languages. It should be observed, however, that in nine places out of every ten, at least, the word *Kyrios*, when applied to our Lord, is rendered by الرَّبّ in Ali Bey's version.

† The author of the *Kamoos* says, الرَّبّ باللام لا يطلق لغير الله عز وجل &c. "*El Rabb*, with the article *El*, is applied to none but God (to whom) be power and glory." The Oriental Christians, it is true, usually translate *Kyrios* *Lord* by رَبّ *Rabb*, but with them this word is just as ambiguous as the Greek *Kyrios*, the divinity of our Lord would not, therefore, be established in their estimation by the use of this word: the context affording the only criterion, as in the original.



would, therefore, have been ineffectual. In the original, it is from the context alone that we must determine when *Kyrios* refers to God the Father, or to the person of our Lord, the word itself being ambiguous. In the Arabic, Persic, and Turkish, *الربّ* &c. *حقّ تعاليّ*, *جناب باري*, *الله* apply to none but God. Whenever, therefore, the word *Kyrios* is rendered by any one of these, the true God, is, according to their acceptation of these words, meant, and no other person. And, if the context be found to ascribe any of these titles to our Lord, it will, according to their notions, ascribe to him titles due to none but *God* alone. In any case, therefore, God would be meant, and the conclusion at which we have arrived is, that instead of the version militating in any way against the doctrine of the divinity of our Lord, it most clearly *inculcates it*. If Dr. Henderson here means by *Kyrios κατ' ἐξοχην* in the New Testament, that such passages should have been translated by some word applicable to man, and not to God, surely *سید Sayyud*, *اغا Aghá*, or the like, should have been proposed, and not *ربّ Rabb*, in order to have restricted the meaning to our Lord considered as a man. It is truly astonishing that a gentleman, so well qualified for reviewing and correcting a version of the Scriptures, should, in endeavouring to establish his position, that the passages relating to the divinity of our Lord have suffered,



have argued entirely on the other side of the question! If Dr. Henderson had intended to prove, that the passages relating to the divinity of our Lord had been tampered with, surely he should have shewn that some such word as *صاحب*, *اغا*, *سيّد*, or the like had been used, when the context manifestly calls for *الله*, *الربّ*, or some equivalent term. But this he has not so much as attempted. It is probable, therefore, that the above alarming assertion is perfectly harmless.

It could have been wished that Dr. Henderson had marked down the obnoxious passages to which he alludes. For my part, I have not been able to find more than *six* or *eight* that are at all doubtful, taking the same view of the question with him. One of the five and twenty, however, he has favoured us with in the next page (26), which we now propose to consider. “ Besides,” continues he, “ diminishing the number of passages that prove our Lord’s divinity, as those unquestionably are that predicate certain attributes or acts which are the sole prerogative of Jehovah, this interchange of terms is in many instances perfectly ridiculous. Thus Acts xviii. 8, when it is said, that Crispus believed *الله تعالى* *in the supreme God*, the reader will naturally conclude that he had formerly been an atheist or idolater, but was now converted to the faith of the one true God. But we know that he professed

this faith before, for he was a chief ruler of the synagogue; and what Luke here affirms is that he embraced the Christian faith. He believed in the Lord, i. e. the Lord Jesus Christ."

By the first part of this citation, I suppose Dr. Henderson means, that by translating the word *Kypios*, when manifestly relating to our Lord, by another which restricts the application of it to the true God, we actually diminish the number of passages, in which our Lord's divinity is clearly pointed out; for such, he says, or seems to say, those unquestionably are, which predicate of our Lord attributes and acts, which can be ascribed to none but Jehovah. This, I suppose, he intended to say, his own language being too indefinite to convey any specific idea whatever. I may now be allowed to ask, have the passages cited by him afforded any thing like a shadow of proof, on the point for which they have been adduced? If they have proved any thing, it is, that *Kypios*, in all these passages, has been translated by a word, which restricts its meaning to the true God, directly asserting the divinity of the person, whose acts or attributes they have predicated; which is exactly the reverse of what Dr. Henderson would have it to be.

We are told, in support of Dr. Henderson's assertion, that Crispus is said, in The Acts of the Apostles, to have believed in الله تعالى *the*

*supreme God*, when it is manifest, that St. Luke meant no other person than our Lord Jesus Christ. But if this is manifest from the context, then the manner in which the *deseccrated* translation of Ali Bey is worded, ascribes to our Lord, attributes which belong to none but Jehovah, and therefore manifestly inculcates his divinity, exactly what it would have done, if the word **الرب** had been used. The conclusion, then, at which we have arrived, by the Doctor's own shewing, is, as before, exactly the reverse of what he intended it should be; and, as far as the divinity of our Lord is concerned, the version under consideration is irreproachable.

If, however, Dr. Henderson would be understood to argue, that the translations of the word *Kyrios*, *Lord*, as given in Ali Bey's version, exclude the possibility of the passages now being referred to Christ, we answer: it must first be determined from the context, in what sense *Kyrios* is to be taken; because this word has, by the sacred writers, been used, when relating either to God or man. If then the context clearly points out some temporal Lord, then can neither **الله**, **الرب**, nor any other name or epithet usually given to God, be used; but if the context clearly refers to the agency of God, then will any one of such names or epithets be proper. And again, if *Kyrios* be found to

relate to our Lord, then some word expressive, either of his divine or human nature, must be adopted. If our Lord be spoken of, with reference to his human nature alone, then will any name or epithet usually ascribed to temporal teachers or masters, such as صاحب افا سيد or the like, exactly represent the force of the original. And, lastly, if the sacred writer appears manifestly to point out his divine nature, then will الرب *El Rabb*, الله *Allah*, تكري *Tengri*, or the like, be a faithful representation of the original. Now, in every case adduced by Dr. Henderson, no attempt whatever has been made to shew, that a word or epithet which properly belongs only to a temporal teacher, or Lord, has been applied to our Saviour, when the context manifestly required the contrary. No; he has only argued, that where the context shews that the word *Kypios Lord*, refers to our Redeemer, ascribing to him the attributes or acts, which properly belong to none but Jehovah, the translator has rendered this word by one, which limits the act or attribute to God; but he recommends at the same time the adoption of another word, which would do precisely the same thing! That is, if I understand him aright, he would have the translation refer such act or attribute to a person equal in dignity with the Father, as touching his Godhead; but at the same time, to do this in language

not conveying the idea of a divine person. The translation, therefore, must convey an idea of divinity, but the words composing it, must have no such sense! And, what is still more strange, he proposes a word conveying precisely the sense which he reprobates, and which, nevertheless, he would have the reader to understand as the true sense of the passage. I ask, can any translator, on any principles, expect to escape the lash of such a Homeromastix as this? Where is the Society of men, who can satisfy the requirements of such an Appellant, who, bidding defiance to every principle of criticism, feels, or thinks he feels, the ground firm under him, and then proceeds to arraign, condemn, and execute, for the pure love of truth?—But to proceed, “The reader will naturally conclude,” continues he, “that he, (that is, Crispus) had formerly been an Atheist or Idolater, but was now converted to the true God.” Very true, Dr. Henderson, there are many false, though very natural conclusions, drawn from the text of Holy Writ. Crispus was, no doubt, a ruler of the Synagogue; he may, nevertheless, have been an Atheist or an Idolator, in the strict sense of those terms, and still a ruler of the Synagogue. And further, although professing a belief in the God of Israel, he may have virtually denied him, in rejecting his Messiah; and now, for the first time, have been initiated in the true faith.



There is not much stress, therefore, to be laid on the Doctor's dogmatic reasons; and his critical ones are absurd.

Let us examine the next part of this exquisite piece of criticism. "It might even be shewn, that the passage, as it stands in Ali Bey's translation, implies that Crispus became a Mohammedan." We are then gravely told, "that a book of testimony, written by some Peer Ali, has the following passage: تکریمز اللہ تعالیٰ در The *supreme God* is our Divinity," &c. "The very terms used by Luke, (Ali Bey I mean,) form the distinguishing Shibboleth of the genuine Moslem, and the complete form تکریمز اللہ تعالیٰ is substituted for ο Θεος ημων. 2 Thess. ii. 11\*, &c." I remark, in the first place, that تکریمز *Tengri* does not mean *Divinity*, as given by the Doctor, but *God*, or *Lord*, when applied to God. The true translation, therefore, is, *The Lord is our God*, and the sentiment is just as proper for a Christian or a Jew, as it is for a Mohammedan. But, what could Dr. Henderson have been thinking about, when he cited this passage, occurring in the Epistle to the Thessalonians, to prove, that Crispus was a Mohammedan? There is no mention whatever of Crispus in the chapter in which this passage is found: and, as for that in The Acts, it does not correspond

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\* The passage referred to, is probably 2 Thess. i. 11.



with the dogma of Peer Ali's text book; the Doctor's remark must, therefore, fall to the ground.

We may now consider the passages quoted from the Revelations, as translations of the original *Κύριος ὁ Θεὸς ὁ Παντοκράτωρ*, (p. 22.). It should be premised, that most of the names and epithets applied to the Deity by Mohammedans, are given in the Arabic language, as found in the Koran. In the Arabic, there are no compound words, such as *Παντοκράτωρ Al-mighty*. The expressions, therefore, which are used as equivalent to this, are a literal translation of it, thus, *علي كل شي قدير* or *قادر*. Upon the word *الله* being added, we have, *الله علي كل شي* or *قادر*, to which *تعالی taála* may still be added immediately after *الله Allah*. In this case we have a literal translation of *ὁ Θεὸς ὁ Παντοκράτωρ*. If to this *الرب* or *تكري* be added, we then have a literal translation of *ὁ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ*.

“ From this specimen, it will be seen,” continues Dr. Henderson, “ that in the first and last examples, (that is, in pp. 22, 23. of the Appeal,) there is no word at all answering to *Κύριος*; in the second, third, and fourth, it is rendered by *Rebbi* and *Effendi*; and in the fifth *Tengrimuz*, ‘ our God,’ is substituted in its stead.”

By the first and last examples, Dr. Henderson means, I believe, Rev. iv. 8, and xxi, 22,

in which, it is true, the Greek word *Kύριος* of the original, has no corresponding one in the Turkish translation. These are certainly omissions: but they are the only omissions of the kind, occurring in this book. In other instances, *Kύριος* is rendered properly, either by *Rebbi*, *Effendi* or *Tengri*, as Dr. Henderson has remarked. It cannot, therefore, be inferred, that these omissions have been made through design: but, that they are mistakes of inadvertency, either by the translator, the copyist, or the printer. Another consideration is, they are unimportant, as to the scope and bearing of the context: no religious truth, whatever, suffering in consequence of them. In this instance, therefore, the table of errata will set the matter right.

Dr. Henderson thinks, indeed, that the addition of a table of errata is most objectionable; and, in proof of this opinion, he has adduced a Persian exile, (pp. 58, 59.) expressing his fear, lest a work, having such an appendage, should be a false Gospel. In answer to all this, I would merely observe, that no such fear as this is expressed by the Mohammedans themselves, with respect to the Koran. Any one, who can consult the Commentaries of Jelál Oddeen and Beidáwi will see, that they make no scruple in allowing, that various readings are found to exist in the different copies of the Koran itself. And, in other books, nothing is more common,

than a hope expressed by the copyist in the epigraph, that the reader would pardon and correct his mistakes. A Persian slave, indeed, might be unacquainted with these facts; but, if the Bible Society is to be governed in its proceedings by a fear, that they may be misunderstood by a Persian slave, then had they better not circulate the Persian Scriptures at all, lest such a person, being unlearned, should wrest them to his own destruction. I am inclined to think, therefore, that a table of errata, supplying such defects as the above, will not be objected to, by any well educated Mohammedan. And for this end alone it was, that the table of errata was originally projected. This may, perhaps, suffice on this subject.

Dr. Henderson proceeds: "In the second, third, and fourth (examples, Κύριος) is rendered by *Rebbi* and *Effendi*."

To the first of these, viz. *Rebbi*, he will, of course, make no objection, as it is the very word which he himself has proposed. To the second, indeed, namely *Effendi*, he has expressed strong objections. Of the propriety of applying this word to the Deity, he, at first, entertained very strong doubts, (p. 23.) and, upon further enquiry from a well educated Persian, he was informed, with the most frightful contortions of visage expressed by his informant, that no such word could ever be applied to the Deity, (*ibid.*).

It is a happy circumstance enough, that neither the frightful contortions of a well educated Persian, nor the fears expressed by a Persian of lower attainments, will be construed by an enlightened Public as unanswerable arguments on any question. The fact is, however, that the word *Effendi* is applied to God by the Turks, whatever may be the expressions of countenance assumed by a Persian. In the three first Psalms of the Psalter already alluded to, which has been translated into the Turkish language, and recommended to the Christians of Turkey by the Metropolitan of Angouri, 'Ράππιλ ἑφεντη, رب الاندي, *Rabb El Effendi*, the Lord, *Effendi*, occurs not fewer than eight times, where *Effendi* is manifestly intended to express the sense of Θεός, the true God. We may now perhaps dismiss Dr. Henderson's doubts, together with the contortions of his informant's visage, and conclude that Ali Bey is correct in his application of this word.

The next charge is, that *Tengrimuz*, *our God* is, in the fifth example, substituted for *Kypios*, *Lord*. That *Kypios* is here applied to the true God, there can be no doubt; no objection can be made, therefore, to the word *Tengri*; the only objection must be to the inseparable pronoun *muz*, *our*. If the reader will take the trouble to turn to the passage, (Rev. xix. 6.) in Griesbach's Greek Testament, he will find the pronoun ἡμῶν inserted in the text by that Editor, as being, in all probability

the true one. He will there see that Griesbach's authority for doing so, is that of several manuscripts and versions of high antiquity. Ali Bey had, therefore, good authority for the introduction of this pronoun. If Dr. Henderson is disposed further to object, the controversy will be between him and Griesbach.

We now come to the last remark under the head of proper names, and this is, as to the rendering of the word *Ιεροσολυμα*, *Jerusalem*, Dr. Henderson here says: "Instead of *يروشاليم* or *يروشليم* the reading of the *Arabic*, *Persic*, the other *Turkish*, and the *Tatar* versions, it is, with the exception of a very few passages, uniformly termed *قدس شريف* *kudsi sherif*, or the noble *Holy Place*, a name given to that city by Oriental writers interchangeably with *قدس مبارك* and *كعبة* *قدس* *the blessed city*, and *the city of the temple*. Of the impropriety of the two last epithets, no one can doubt, who reflects that there exists no divinely recognized temple at Jerusalem, and that, instead of its being a blessed city, it is lying under the curse of the Most High . . . . . nor can Jerusalem any longer be called a "*holy city*." In fact, it possesses no greater degree of sanctity than any other place on earth; the glory having departed from it when Christ passed its gate on his way to Calvary," &c. *ejusdem farinae*.

What may have induced the Mohammedans to use the words *قدس شريف* *kudsi sherif*, &c.



when speaking of Jerusalem, it is difficult to say ; but certain it is, that nine out of every ten of them would not know what place was meant by the word *يروشليم* *Jerusalem*. It is true, the word is so found in the Arabic and Persic versions alluded to by Dr. Henderson, but it should be remembered, these versions were made for the use of Christians, with whom the word is familiar. As to the other *Turkish* and *Tatar* versions of which he speaks, they possess no authority whatsoever ; their evidence therefore cannot be received. “ Of the impropriety,” continues he, “ of the two last epithets (i. e. *كعبة* *قدس* and *قدس مبارك* ) no one can doubt, &c.” Suppose we allow this, what will the reader say when I tell him, that they do not occur in Ali Bey’s version ? Nor does the Doctor himself say they occur there ; he only says that they are names sometimes given to this city by Oriental writers ; and then proceeds to shew, by his principles of *sacred* taste, that Jerusalem cannot, without committing an error in Divinity, be any longer called a *holy* city. A very important discovery this no doubt ! yet we find it called, Matt. iv. 5, *τὴν ἁγίαν πόλιν*, *the holy city*, which Ali Bey unhappily translates literally *مقدس شهري*. But according to the above canon, he should have translated it by *ملعون شهري* *the cursed city*, and not the *holy city*. And not only so, but there is another canon of his, which we shall presently notice, which also requires that this city cannot now



be called *holy*, without the person so doing being guilty of an anachronism. Ali Bey has, therefore, in this instance, not only violated the principles of *sacred* taste, by giving a literal, and faithful translation of the text, (which Dr. Henderson, however, strongly recommends) but he has been guilty of an anachronism! But further, our Translators have all been in the dark; and, tell it not in Gath, the British and Foreign Bible Society, nay the Church of England itself, has sent out a version sanctioned with its high authority, in which Jerusalem has been called *a holy city*!—But let us proceed, “Mecca and Medina,” says our Appellant, “are called حرمین شریفین, the two noble sanctuaries.” In a Mohammedan book, now before me, I find Mecca called قدس مبارکه “the blessed *holy place*. Now an illiterate follower of the false prophet will necessarily be at a loss to know whether Mecca, Medina, or Jerusalem, be the city referred to in the New Testament, though it will be natural for him to draw a conclusion in favour of one of the former.”

In answer to this, it should be remarked in the first place, that although Mecca and Medina are styled حرمین شریفین, *Haramain sherifein*, Jerusalem is never designated by any Mohammedan writer by those epithets. It must be natural, therefore, for a Mohammedan to conclude, that the place termed قدس شریف *kudsi sherif*, is neither Mecca nor Medina; and, as the Doctor

himself has allowed, in the preceding page, that this is the name given to Jerusalem by Oriental writers, there can be no reason to apprehend any such mistake as that which he has pointed out. In the second place, the Doctor has made a trifling mistake in saying that *قدس مبارك* *kuds mobárika* means Mecca, in the Mohammedan book which lay before him. I believe it means no such thing, the phrase being universally applied by Oriental writers\* to Jerusalem, as he himself has allowed in the preceding page. But why has he forbore to give the title and chapter of that book? I very strongly suspect, that if these words occur, they relate not to Mecca, but to Jerusalem; and that the Doctor has mistaken the intention of the writer: because I believe, no very great confi-

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\* In the Kámoos, the best Dictionary that has hitherto been compiled in the Arabic language, we have *الْقُدُسُ بِالضَّمِّ* *وَبِضْمَتَيْنِ الطَّهْرُ اسْمُ مَعْدَرٍ وَجَبَلٍ عَظِيمٍ بَنَجْدٍ وَالْبَيْتِ الْقُدُسِ* that is, *القدس* *El kuds* or *El kudus*, &c. Holiness: being a verbal noun. It is also the name of a great mountain in Najd, also of Jerusalem, &c. The author of the Soorah, another Arabic Dictionary of great authority, gives the same after Jauhari. If the Doctor will look into his Golius and Meninski, he will find they have said the same thing. In the latter of which it will be seen, from what Oriental writers he took the epithets *قدس مبارك*, and *كعبه قدس*, which he has indirectly ascribed to Ali Bey. I would merely suggest to the Doctor, that this is what no one would have expected from an author anxious for the establishment of truth alone.

dence can be placed on a critic, who, as far as the documents before us may be relied upon, does not appear ever to have read one book of authority in either the Arabic, Persic, or Turkish languages. Again, if this reading actually occurs, is it not an erroneous one, which may have originated from some ignorant transcriber, an error common to all Oriental MSS? Until the Doctor shall have answered these questions, and shewn that قدس مبارکه *kuds Mobárika*, is applied by good Mohammedan writers to *Mecca*, which, I affirm, he cannot do, the remark under consideration must be treated as the mere monster of a heated imagination; no less unworthy of the cause he has taken in hand, than it is of the feelings by which he has professed himself to have been actuated.

One remark more on this head and we have done. It must have appeared from what has been said, that of the instances here adduced, not one merits the character of *Mistranslation*, the title with which this division of our appeal set out. The utmost that can be said is, that other words might have been substituted for them, of the propriety of which a difference of opinion might, after all, exist: in the text as it now stands, neither the sense nor spirit of the original is injured, nor is any principle of criticism violated, if we except that of Dr. Henderson, which he calls *sacred taste*.

## CHAP. III.

ON DR. HENDERSON'S SECOND CLASS OF ERRONEOUS TRANSLATIONS,  
CONTAINING USELESS SYNONYMES, &c.

WE now come to the second division, (p. 28), on “*The useless employment of synonymes where one word would sufficiently express the force of the original.*” We may remark, that, as no proof is hereafter offered, all this takes for granted the thing to be proved, and is a mere *petitio principii*. Let us now consider a few of the specimens which have been adduced, “δικαιοσύνη” says he, is rendered, Matt. v. 6, 10, by بر وتقوي. Matt. v. 16, مجد وثنا *glorify and praise*. xi. 25, مجد وحمد, and Rom. iv. 20, حمد وثنا the same.” The reader will naturally suppose, from the manner in which this statement is made, that the word δικαιοσύνη has, in all these passages, been thus variously translated: but no, Dr. Henderson never meant this, however natural such supposition might be; he only meant, that this word δικαιοσύνη might have been translated by one word instead of two, in the passage first cited; and, in the others, that any one of the words adduced would have sufficiently expressed the sense of the original, and nothing more. On these expressions, viz. بر وتقوي, which he translates by *righteousness* and *piety*, it will be necessary to

offer some remarks, as they have been taken up again in pages 31, 32, and 33, and there said to convey very erroneous notions on certain points in divinity. As the Doctor has attached considerable importance to these words by placing them under three heads of his Appeal, it will be proper in the first place to ascertain, from authority that can be relied upon, what their real import is. In the Soorah, a Dictionary of great authority among the Mohammedans, we have the following explanation of the first of these words:

بر بالكسر فرمان برداري کردن مادر و پدر را . . . . يقال  
برزت والدي . . . . وفلان يبر خالقه ويتبره اي يطيعه وبر  
صدق that is, *Bir*, (written)  
with the vowel *i*, means obedience to parents:  
(and as a verb), *Barirto wálidi*, *I have obeyed*  
*my parent*. Such an one *Yabirro*, or *Yatubarriro*  
*obeys his Creator*: also, such an one *Barra* is  
*faithful in his oath*: that is, *speaks truly*. The  
author of the *Kámoos* also says, وبر بفتح الباء . . .

وضمها فهو مبرور والصدق والطاعة كتبر والصدق في اليمين  
&c. *Burr*, or *Barr*, the participle of which is  
*Mabroor*, (means) both *truth*, and *obedience*, and  
is the same with تبر, *justification*: also *truth*  
in making an oath. *Golius*, *sub voce*, has “ *Bene*  
*fecit: pium et morigerum se gessit erga parentes,*  
*etiam erga Deum. Verax et justus fuit in jure-*  
*jurando, datumque præstitit, justum verumque*  
*fuit ipsum jusjurandum.* And, under the second

conjugation, Vocavit seu declaravit justum, justificavit, Matt. xii. 27, &c. There can be no objection, therefore, to this word, as applied in Matt. v. 6, and 10. The other word, viz. تقوي *takwa*, is, according to the Soprah, equivalent to برهيز, which is interpreted by the Boorhani Kátia, a Persian Dictionary of the highest authority, as signifying حذر واحتراز *caution*, the *abstaining* from any thing illicit or injurious, and in the language of the Soofees, اجتنب از ما سوي الله withdrawing from every thing but (the service of) God. The import of both words is, therefore, very nearly the same. Now, every one, who has made any progress in the Oriental languages, very well knows, that words are frequently reduplicated for the sole purpose of giving emphasis to the thing related;—that others having precisely, or nearly the same import, are added for the same reason: that whenever letters are doubled or repeated in any word, such word is then termed اسم المبالغة, a noun of excess: examples of all of which are found in great numbers in the Hebrew Bible.\*

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\* On this question the authority of Glassius will perhaps be allowed to be sufficient. In his Phil. Sac. Vol. I. p. 641. Ed. Dathe, we have, “Pleonasmus seu abundantia verborum aut sententiarum ita dicitur, non quod otiosa sint aut inutilia, quæ repetuntur vel abundant. . . . Hoc vero videtur tantum in ea lingua, in quam verba Hebræa verti debent, quod hæc pleonasmos lingua Hebræa ignorat. Quid vero? num propterea lingua ipsa reprehendenda, contemnenda est? num ista ad contentum



The addition of the word تقوي *takwa*, therefore, in this instance, as well as of the words, ثنا *thaná*, and حمد *hamd*, كوجسر *Goojsiz*, قساوت *Kasáwat*, مستحق *Mustahakk*, حاضر *házir*, &c. have no other effect in all the passages adduced, than that of giving emphasis to the expressions in which they have been found. Dr. Henderson says, in a note at the foot of the page, that this “is what the Greeks of Constantinople call coffee-house Turkish, and is perfectly incompatible with the dignity of the Holy Scriptures.” Whatever we may think of the Greeks of Constantinople, I have no idea that their authority can be appealed to in questions of this kind: and, if the style itself is incompatible with the dignity of the Holy Scriptures, how does it come to pass, that the Hebrew Bible abounds with it? That the best books to be found in the East, whether written in the Arabic, Persian, or Turkish languages, are all composed in this style, is a fact of which, I believe, no one, if we except Dr. Henderson, has ever entertained a doubt: a proof that the *sacred* taste of the Orientals differs very widely from that of the Doctor. But, as no religious truth has been injured, in these cases, we may dismiss Class the second without any further ceremony.

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*contentum scriptorum sacrorum atque adeo verbi divini trahenda?*  
 Atqui nemo nisi insignem linguarum inscitiam prodere velit,  
 ita judicabit.

## CHAP. IV.

ON THE WANT OF UNIFORMITY, &c. DISCOVERABLE IN THE VERSION  
OF ALI BEY.

WE come in the next place to Class the third, in which our translator is accused of a “*Want of uniformity and consistency, and a solicitude to vary as much as possible the mode of expression.*” “While it is granted,” says the Doctor, “that there are words which are used in different senses, and where words of equal latitude cannot be found, &c. it is a fixed maxim in Biblical interpretation, that where no such diversity exists, or where the same sense obtains, the words of the sacred original are to be rendered uniform throughout the translation.” It is not very easy to see what is here meant by the words of the sacred original being *rendered uniform*. If the Doctor means, that the canon to which he alludes requires, that when a word is found in one passage, used precisely in the same sense as it is in another, it must then be translated by the same word in both cases, I have no hesitation in asserting, that no such canon any where exists, save only in the Appeal under consideration.\*

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\* That the translators of our authorized Version acknowledged no such canon, may be seen stated at length in their Preface to the reader.

The principle with which we set out requires only that the sense be accurately preserved, and this in a way as nearly corresponding to the original, as the idioms of both languages will allow. In pages 68, 69, we have the opinion of Eichorn cited on this point ; and, from this, I presume, our Doctor will allow the merits of this question to be tried. Let the reader turn to the passage ; and, if he can find any such canon as that here insisted upon by our Appellant, I shall be willing to give up the point. But here, Eichorn says nothing about the identity of words, he only urges, what all will allow, that the sense is to be retained inviolate, just as Jerome and Dathe have stated in the extracts already made from them.

“ The contrary practice,” continues he, “ not only manifests the absence of a conviction that the writers were directed to the choice of the most suitable words, but is a daring attempt to improve on the language of the Holy Spirit.” What will Dr. Henderson say, when I tell him, that, upon his principle, the sacred writers themselves are chargeable with all the iniquity which he has here heaped upon Ali Bey ? That the Evangelists and Apostles, in making citations from the Old Testament, have never observed any thing like the uniformity which this new canon of his would make universal ? What must be his surprize to find, that Luke and Paul and others have made this daring attempt to improve on the language

of the Holy Spirit ; and that no translation has hitherto been made, not chargeable with this crime? But the truth is, the departure from our *new canon* involves no such consequences. The Evangelists and Apostles have, under the guidance of the Holy Spirit, given in words varying as the nature of the subject required, the sense of other sacred writers which they had occasion to quote. The best translators have, since the times of the first Targumist, down to the present day, given the mind of the Holy Ghost, in their different versions, without any such uniformity as our Doctor here contends for : and, I have no hesitation in affirming, that if they had adhered to his principle, violence would have been done, both to the sacred original, and to the idioms of the languages into which they severally translated. Let any one read the remarks of St. Jerome on the verbal and etymological renderings of Aquila, in his epistle, already alluded to, *de optimo genere interpretandi*, and then ask himself the question, whether Jérôme was justified or not, in styling him “*contentiosus interpres*,” or, in denominating the principle by which he was guided, *κακοζηλια*? If he doubt at all after this, he may next turn over a few of the now neglected pages of Mr. John Bellamy, and he will be perfectly satisfied, that no such a principle as that laid down by Dr. Henderson, can, for a moment, be admitted.

“It also tends,” continues Dr. Henderson, “to destroy the diversity of style, which we find in the sacred writings.” It has already been remarked, that the style of an author cannot be preserved in a verbal translation, unless the idioms &c. of both languages, run perfectly parallel. On every other supposition, the sublimest declarations of the original, would, in a verbal translation, become stiff, languid, and preposterous: and, should the sense haply be retained, it would be seen through a medium so miserably distorted, dark, and unsightly, as to leave the reader in doubt, whether such translation was intended to convey the sense of its original, or to be a burlesque on its contents. Of the truth of these remarks the reader can have no doubt, who has read, for one half hour only, the barbarous version of Santes as revised by Arias Montanus, and republished in the London Polyglott. At the same time, I would have it understood, that in saying this, it is not intended to detract in any way from the merit of that work as designed for the use of learners. It has without doubt been exceedingly useful in that way; but I contend, that no adequate idea of the *style* of any one of the sacred writers can be ascertained from its perusal: nor, in very many instances, the precise meaning of the Holy Ghost.

We are told, in the next place, that, “It breaks the connexion; obscures, and not unfrequently alters the sense; and precludes the possibility of



the reader's deriving that edification from the collation of parallel passages, &c.'" I answer, if the sense be faithfully preserved in the translation, we need not trouble ourselves much about the grammatical construction or form of words presented in the original ; because the idioms of both languages might not allow either a similar form or collocation of them. We need not therefore be alarmed lest the connexion should be broken : nor, as to the frequency of alteration in the sense, which our Appellant predicts. With respect to the edification to be derived from the collation of parallel passages, we may remark, this edification must be derived, not from the similarity of words, but from the affinity discoverable in the meaning of passages so collated. It is true, a great number of the references found in the margins of our Bibles, can boast of no other affinity than that which is to be derived from the recurrence of the same word ; but, I believe, it has long been determined, that these are, by no means, the passages which are best calculated to promote individual edification. We may also allow, that a Concordance constructed upon the text of the original, would not answer every purpose when applied to the translation : but the reputation of the version need not suffer on this account. Besides, it is premature to suppose, that, in the present instance, the Turks will suffer considerably in their edification, either from the want



of a Concordance, or from the difficulty of constructing one. There is nothing to be apprehended, therefore, from the want of uniformity, of which Dr. Henderson so much complains, either as to the style, or fidelity of the translation in question, or, as to the personal edification to be derived from a collation of its parallel passages. Now, as no objection of any weight has been made, as to the propriety of the different renderings of the words found in pages 30, 31, and part of 32; and, as we believe, no well grounded objection can be made to them, we may be excused passing them over in silence. We now proceed, therefore, to notice the following passages, (p. 32.).

“It is also deserving notice,” it is said, “that where the same identical words are quoted in different places from the Old Testament, scarcely two of them are found alike. Take, as an example, Rom. iv. 3. ابراهيم الله تعالى به ايمان Abraham believed in the Supreme God, and that faith he counted instead of righteousness, compared with Gal. iii. 6. ابراهيم الله تعالى به ايمان كتوردي وبو اكا بر وتقري صايلدي Abraham believed in the Supreme God, and this he counted to him for righteousness and piety.”

Now, I may perhaps venture to assert, that in these instances, there is not a shade of dif-

ference observable in the meaning of both passages; and, that neither of them differs, in any respect, from the sense of the original. But let us suppose, nevertheless, that the difference apparent in the phraseology, is sufficient to condemn the version in question. If this be the case then, a similar laxity must, of course, have the same bearing on any other version. Our authorized version has, Gen. xv. 6. where this passage first occurs, "And he believed in the Lord; and he counted it to him for righteousness." Again, Rom. iv. 3. "Abraham believed God, and it was counted unto him for righteousness." Gal. iii. 6. "Abraham believed God, and it was *accounted to* him for righteousness." James ii. 23. "Abraham believed God, and it was *imputed unto* him for righteousness." In the first place, the citation differs in words, from the passage from which it was originally taken. In the second place, it is differently translated in every passage, in our authorized version, although the Greek is sufficiently uniform to have admitted of the same translation in all. I have no doubt Dr. Henderson will allow, that our English translators have violated his principle of uniformity, just as much as the Turkish translator has done. What are we now to do? Dr. Henderson's love of truth will no doubt reply, that both ought to be suppressed without delay, that the world may no longer be troubled

with books, not only violating every principle of *sacred taste*, but exhibiting such a *mass of unholiness*, as had hitherto not been supposed.

But, want of uniformity is not the greatest evil chargeable upon this passage. Dr. Henderson also informs us, that “the rendering in both passages, at once sets aside the important doctrine of justification by faith in the righteousness of Christ, and substitutes faith as a principle which God will accept in lieu of obedience,” &c.

I do not deny, that it may be very easy for Dr. Henderson to see all this; nor am I surprised at his seeing directly the contrary in the next page, where he argues from the repetition of precisely the same renderings that the doctrine of *good works* is also inculcated, to the exclusion of that of justification by faith; which we shall presently consider.

In the passages above cited, I suppose Dr. Henderson grounds his opinion on the use of the word *instead*, in the one instance, and *for* in the other; because it is said in the one, “That faith he counted *instead of righteousness*,” and in the other, “*for righteousness*.” The latter expression, however, is found in our own authorized version, which will still be thought to be equivalent to the Greek *εις*, and the Hebrew *ל* of the original Scriptures, notwithstanding our Appellant’s opinions to the

contrary. But when the reader finds, that even this word *for* does not occur in the version of Ali Bey, what will he suppose must be the fate of the remark which has been grounded upon it, and which was intended to shew, that this version is calculated to oppose the doctrine of justification by faith in our Lord Jesus Christ? The Arabic version, printed by Erpenius, gives both these passages precisely in the same way, امن ابراهيم بالله وحسب له ذلك برا. Dr. Henderson has, therefore, as before, conjured up an imaginary blunder, by the dexterous management of which he has endeavoured to carry his reader with him, as he has expressed it, with the pious view of annihilating a harmless and unoffending version, and of evincing his zeal for the cause of truth!

But if we allow, that the Turkish word يرينه is equivalent to his translation *instead*, as given in the first passage, I still am unable to discover, what sense different from that found in our authorized version is here discoverable. If the faith here evinced by Abraham, was accounted to him *instead* of righteousness, in the words of Ali Bey, or *for* righteousness, as it stands in our version, I suppose the meaning, in either case is, that Abraham was esteemed righteous, in consequence of the faith there spoken of.

Now, how does St. Paul apply this text of Scripture, in both the passages adduced? If

the reader will turn to the context, he will find, that it is not in exclusion to the obedience which he every where else urges, and without which it is elsewhere declared that faith would be dead; but, in opposition to that self-righteousness which prevailed among the Jews of his day, regardless of that principle of faith by which Abraham was justified in the sight of God, before the Law had been given. But further, did he hereby exclude faith in the atonement and merits of Christ? In the concluding verses of the chapter first cited, (Rom. iv. 23, 24, 25.) “Now it was not written for his, (that is, Abraham’s) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if *we believe on him that raised up Jesus our Lord from the dead. Who was delivered for our offences, and was raised again for our justification.*” And in the Epistle to the Galatians, (chap. iii. 14.) “That the blessing of Abraham might come on the Gentiles *through Jesus Christ; that we might receive the promise of the Spirit through faith.*”

Now, I will affirm, that every one of these passages gives, in the version of Ali Bey, precisely the same sense, as they do in the text of the original, and in our own authorized version. But, as Dr. Henderson has offered no proof, whatsoever, of his assertions, nor is likely to do so hereafter, we may perhaps conclude



on this head, that the alarm, which it appears to have been his object to excite, is perfectly groundless.

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## CHAP. V.

ON THE FALSE RENDERINGS CHARGED BY DR. HENDERSON ON THE  
VERSION IN QUESTION.

WE now come to Class IV., which is said to contain *false renderings*. “Under this class,” says our Author, “the first place is certainly due to the interpretation of δικαιοσύνη, *righteousness*, Rom. iv. 13. v. 17. x. 3. Gal. ii. 21. iii. 6, 21. in all which passages it is translated بر وتقوي, *righteousness and piety*.”

One might have hoped, that the *pallentes umbræ* of these two unhappy words, had long ago been sent to their place of rest: but no; they appear again. “Now,” says Dr. Henderson, “it is the concurrent testimony of all orthodox divines, that, in these passages, the word ‘*righteousness*,’ is not descriptive of any inherent or implanted righteousness, or any works of righteousness done by man, but of the meritorious righteousness of our Lord and Saviour Jesus Christ, &c. But, according to Ali Bey’s version,



we are accepted of God, and entitled to eternal life, on the footing of our own works!!!”

What has been said on the precise import of the words *بر وتقوي* *Birr watakwa*, (p. 54.) need not be repeated here. Words more fully, and at the same time, more cautiously expressing the sense of the original, I believe, could not have been chosen, not to insist on the fact, that one of them, namely, *بر*, *Birr*, which is most frequently used by Ali Bey, has long ago been adopted by the Christians of the East, as the citation above given from Golius and the Arabic texts of Erpenius and the Polyglott, abundantly prove. Our Author, however, in this, as in other instances, offers no proof in support of his assertions; he only insinuates, that something is wrong, presents his three notes of admiration (!!!), cites his passages marked with italics, and then leaves the matter with the perturbed spirit of his reader, to do its work of mercy.

We may be allowed perhaps to consider the justness of his frightful inferences. The first of his citations is this: “For the promise, that he should be the heir of the world, was not to Abraham or his seed through the Law, but through the *righteousness and piety of faith*.” Let us now see how this is calculated to inculcate the doctrine of *good works*, or *self-righteousness*: and, that we may do this

the more satisfactorily, we will consider the obnoxious expressions severally. In the first place, then, the promise will be said to be through the *righteousness* of faith. That this does not inculcate the doctrine of good works, to the exclusion of faith in the merits of our Lord, I may perhaps affirm has been established by *the concurrent testimony* of all orthodox divines, as grounded on the expressions found in the original text of Scripture.

In the next place, it may be said, that the promise was to Abraham, through the *piety* of faith. In any sense, the *piety* of faith cannot be said to be the *piety* of works, or of *self-righteousness*, unless our Appellant has discovered some rule of Logic, with which the world has been hitherto unacquainted, as he certainly has several of Biblical criticism. But, waving this supposition, and, taking into consideration the true import of this word, viz. *تقوي takwa*, as given (p. 56.), if it adds any thing to the word, with which it is here joined, it must be, that such *faith* is *active, devotional, cautious, abstinent*. In this case, therefore, the principle of *faith* recommended is that, which, I believe, the *concurrent testimony* of orthodox divines, of every age and country, may be cited to shew, is the *faith* of the Gospel of Christ.

The next passage adduced, is Rom. v. 17.  
 “They who receive the gift of *righteousness*

and piety, shall reign in life," &c. We may here remark, the *righteousness* and *piety* here spoken of, is said to be a gift; it is not, therefore, the result of any good work, as done by man, or inherent in him. The doctrine of justification by good works, therefore, or of the inherent righteousness of man, is not here inculcated: both *righteousness* and *piety* being said to be the gift of God.

The next citation is from Rom. x. 3. "For they, being ignorant of God's *righteousness* and *piety*, &c." Dr. Henderson adds, "that is, if the words have any meaning, the righteousness and piety which God requireth." I answer, suppose we allow this in all the latitude for which our Doctor can possibly contend, what then? The Jews appear to have imagined, that the *righteousness* and *piety* which God required, as necessary for the justification of a sinner, could be obtained by the observance of the law of Moses. St. Paul argues against this, and labours to convince the Jews, that the righteousness, by which Abraham was justified, was that of faith: for he was accounted righteous by his faith, before the law had been given. That this included the practice of piety there can be no doubt, for Abraham was commanded to walk before God, and to be perfect. St. Paul also tells us, (Hebr. xi. 8.) "that Abraham obeyed;" and St. James says, when speaking of

the faith of Abraham, (chap. ii. 22.) "Seest thou, how faith wrought with his works, and by works was faith made perfect." And, in the next verse, "And the Scripture *was fulfilled*, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the Friend of God." We may conclude, perhaps, from all this, that God did require both a *righteousness* and *piety*, which was not to be obtained by the works of the law; and, that it was the intention of the Apostle to inform them, whence this *righteousness* and *piety* were to be derived. But how, it may be asked, does this inculcate the doctrine with which Dr. Henderson has charged the passage before us, allowing his own comment to be a just one? How does it appear, that, because God requires a *righteousness* and *piety*, of which the Jews were then ignorant, it must follow, that the doctrine of self-righteousness, or salvation by good works alone, is here urged? I must confess, I am unable to see how the Doctor could have possibly come to this conclusion. But, he has also said, "If the words have any meaning, it must be the righteousness and piety which God requireth." That the words have some meaning, I have no doubt; yet I am not equally certain, that the meaning attached to them by him, is the true one. The passage may have in view, the righteousness and piety

which none but God can bestow. In a passage already quoted, the *gift of righteousness and piety* has been mentioned; and, for all the Doctor has shewn, or can shew to the contrary, this may be the intention of the Apostle here. That this is the case, no one can doubt, I think, who will take the trouble to examine the context. We may now leave this portion of Scripture, therefore, and proceed to the consideration of the next.

Gal. ii. 21. "If *goodness, or righteousness and piety* came by the law," &c. Here our Appellant tries his hand at a new translation of the word *بر* *Birr*, the precise meaning of which has been already given; his translation may, therefore, be rejected, as a fabrication of his own. But, after all, what does he gain by it? The context is manifestly intended to shew, that *goodness, if he pleases, or righteousness and piety*, take them in what sense you will, came not by the law, either ceremonial or moral, but by the death of Christ.

We may now proceed to the next citation, which is from Gal. iii. 6. "God counted faith to Abraham for *righteousness and piety*." Under our last head Dr. Henderson argued, that Ali Bey, when citing the same passage several times from the Old Testament, gave it generally in words differing from those which he had used on former occasions. It was there shewn, that the



Apostles, as well as our own Translators, had done the same thing. We can now cite an author *omni exceptione major*, in the estimation of our Appellant, and that is Dr. Henderson himself. Let the reader look at his translation of Ali Bey's text of Gal. iii. 6, in p. 32. If my eyes do not deceive me, it stands thus: "*Abraham believed in the supreme God, and this he counted to him for righteousness and piety.*" In p. 33, we have it: "*God counted faith to Abraham for righteousness and piety!*" Still, it will perhaps be urged, that this is no violation of the principle of uniformity in our Appellant, while it is a most flagrant one in the case of Ali Bey: for he was little better than a Turk, as Meninski has shewn.

But to proceed: The Doctor here cites this garbled passage from Gal. iii. 6. to shew, that Ali Bey's version inculcates the doctrine of *good works, self-righteousness, &c.* to the exclusion of the justifying principle of faith: But in p. 32, he also cites it to shew, that it there inculcates the doctrine of faith as a principle, to the exclusion of obedience and good works!!! The gentle reader will I hope excuse my using the Doctor's notes of admiration in this place, when I tell him that I really am surprised: and, if I am not much mistaken, the reader will also be surprised.

I must now be allowed to pass on to the re-



mark\* (p. 34.) on Matth. vi. 32. In this place as well as in many others, it is said that τὰ ἔθνη, "the nations," is very improperly rendered by بت پرستلر *idolaters*. "All these things do *idolaters* seek after;" as if none were earthly minded but such as fall down to stocks and stones: whereas the Apostle Paul teaches that the supreme desire of earthly things is idolatry. "A Mohammedan," continues Dr. Henderson, "who is taught to entertain the most perfect abhorrence of the worship of idols, could not fail to draw a very fair conclusion, in his own favour, from his representation of the passage."

I have no doubt with Dr. Henderson that the passage adduced by him might have been better translated than by the words بت پرستلر *idolaters*, yet, I have great doubts, whether a

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\* We have at the foot of this page a rather curious note, which I shall briefly notice. Dr. H. proposes that instead of having بر وتقوي السجون *on account of righteousness and piety*, it should be عدالتہ *after righteousness*. But the word عدالة does not mean *righteousness* in a religious sense; but is the forensic term *right* or *justice*. Nor does the adjunct & mean *after*, but is the sign of the dative case, and therefore is equivalent to the words *to*, *for*, as the context may require. If then we adopt the Doctor's emendation, we shall have: "Blessed are they who hunger and thirst for justice (as executed in the courts of law) for they shall be filled." Now, I will affirm that this is as good divinity as that proposed by our Doctor, for who does not know that those who hunger and thirst after this, do always get their fill of it?

Mohammedan could come to so fair a conclusion, in favour of his own creed, as he supposes. Before such a conclusion could be fairly drawn, I believe it would be incumbent on the Mohammedan to consider, what was the probable import of this passage (upon the supposition of its being found in the original) when it was delivered. At that time, we know, every part of Arabia was filled with idols, no less than the hordes of Tartary from which the modern Turks are descended. The next question will be, with such enquirer, whether either of these people have ever received the Gospel of Christ; and whether they are not, even yet, according to the definition of the Apostle quoted by the Doctor, *idolaters* in the scriptural sense of that term. I believe it is a maxim in Biblical interpretation to consider, not only the character of the times, in which any declaration has been made, but the particular circumstances that called it forth. If then such fairly judging Mohammedan should even stumble upon this phrase, I believe the conclusion would not be exactly what our Doctor has represented it. Such an one would perhaps be led to consider whether the phrase could apply to the Mohammedans at all, favoured, as they suppose they have been, with a more recent revelation. In this case then, it must be determined, whether the Koran be a real revelation or not: for without this, he will still believe the precepts of Christ not to be binding: because

Mohammedans are taught to believe that every precept, whether contained in the Old or New Testament, has been abrogated by the revelation of the Koran. Till this be done it will signify but little to him, whether  $\tau\alpha\ \epsilon\theta\nu\eta$  be rendered by اقوام *Akwám* or طوائف *Tawáif* the most usual ways of rendering it, or by پرستلر *idolaters*. But, should such candid inquirer discover, either from an examination of other versions, or of the original, that some doubt is to be attached to the accuracy of the translation, the favourable conclusion, which our Appellant anticipates, will at once be given up. From the conversations I have had with Mohammedans on the subject of religion, I have always experienced a liberality of sentiment on points of this nature seldom to be found among ourselves. The question is not with a Mohammedan, whether certain passages are not differently understood by different Translators or Commentators, or whether a trifling variety of reading is not sometimes discoverable even in the MSS. of the original; for all this they know exists with respect to the Koran itself; but, whether the Jews and Christians have not erased or corrupted whole passages of the Scriptures: or whether they have not so palpably explained away their meaning in others, as to have enabled every unprejudiced reader directly to contradict them.

After what has been said, it will not be

necessary to say much on his next remark ; viz. "That if Christ was to shew judgment to the *idolaters*, the Mohammedan might excuse himself on the ground, that Christ's mission did not extend to him." We would remark, that a fair consideration of the question would not admit of such a conclusion : but if the conclusion be made rashly, the Translator cannot fairly be charged with this fault. Besides, in the adoption of any other words, more accurately expressing the original *τα εθνη*, whether *اقوام*, *طوائف* or the like, a Mohammedan will still believe that he is excluded. The Arabs hold, that they are the descendants of Ishmael, of the family of Abraham, and therefore as forming no part of *τα εθνη*, in the sense of that term as employed by the Jews. Others, who have embraced the creed of Mohammed, believe that they are also excluded in consequence of their holding the faith, which they have been taught to believe, was the faith of Abraham. A Mohammedan, therefore, will object, render the passage in what way you will, until an extensive enquiry into the scope and meaning of the Scriptures shall, by the operation of that Holy Spirit which first dictated it, have convinced him of the error of his creed.

At the foot of the page (35.) we have the following alarming note on Matth. xix. 12. which stands thus in Ali Bey's version. *بو شيلري عتيد اولان بويله اولسون*. *Let him be thus who is disposed*

*for such things*: “that is,” says the Doctor, “whoever is disposed or prepared to become an eunuch, let him submit to castration. It is an act of which I approve. Yet who does not perceive that ὁ δυνάμενος χωρεῖν, χωρεῖτω, has no reference whatever to the cases of emasculation parenthetically mentioned as instances of which men are capable of bearing, but to the state of celibacy, τὸν λόγον τοῦτον, specified in the preceding verse, where the identical verb (χωρουσι) is employed,” &c.

Does Dr. Henderson here mean to argue, that the former part of the 12th verse, which he says has been introduced parenthetically, has no reference whatever to the preceding or following context? If he means this, then may the instances of emasculation which he sees, or thinks he sees, in this parenthesis be excluded. Let this be done, and then let us enquire, to what part of the context this said parenthesis does refer. It begins with Εἰσι γὰρ ευνουχοί, &c. “For there are eunuchs,” &c. which should seem to relate to something which had previously been mentioned. And if so, it may probably be intended as an explanation of the general position laid down in the preceding verse, and of which some mention is made at the conclusion of this, Ο δυνάμενος, &c. “He that is able to receive *it*, let him receive *it*.” Or, in other words, he who is able to receive what has here been laid down and explained, let him receive it.



Our next question will be, what is meant by the phrase *receiving it*? Dr. Henderson thinks it must necessarily mean the state of celibacy hinted at in the tenth verse, but not of emasculation mentioned in the twelfth. I have no hesitation in saying, I believe that the state of celibacy is here meant, and not that of emasculation. So far then we are agreed. The next question will be, if celibacy only is meant in the former context, and if this twelfth verse is an explanation of what was there laid down generally, how does it come to pass, that emasculation has here been mentioned and recommended as profitable? My answer is, as the Doctor is the first *orthodox divine*, as far as my knowledge goes, who has discovered these cases of emasculation in this passage, I leave him to furnish the reply.

No one, I believe, has proved either from the etymology or use of the word *Ευνουχος*, that it must necessarily mean an *emasculated* person: nor, if it did, that some translated or metaphorical sense ought not to be attached to it in this place. The Commentators, I think, are unanimous in supposing, that the word *Ευνουχοι* Eunuchs, here means nothing more than persons addicted to celibacy, either from some natural defect, the circumstances in which they have been placed, or, from the desire of devoting themselves more entirely, than they otherwise could, to the service of God. And, that the concluding passage, namely, “He



that is able to receive it, let him receive it," means, that those to whom this gift of continency has been given, alluded to in verse 11, may profitably submit to such privation, in exact accordance with the sentiments of St. Paul, as delivered in his first Epistle to the Corinthians\*.

If this, then, be the meaning of the passage, and perhaps we may take for granted that it is, until some new light be thrown upon it in a second appeal from St. Petersburg, we may now proceed to notice the critique on the version before us. Dr. Henderson gives the following translation of the passage of Ali Bey, on which we shall only remark, in his own language, that there is nothing in it like "a scrupulous adherence to the order of the original†:" for what Ali Bey expresses first, he expresses last, and *vice versâ*. The Doctor's practice, therefore, is in this, as in other places, perfectly at variance with his own principles. The translation is this, "*Let him be thus, who is disposed for such things.*" That is, he, on whom this gift of continency has been conferred, may profitably submit to these privations. Ali Bey, therefore, has given a translation exactly in conformity with the sense of the passage, as determined by our best

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\* Chap. vii. ver. 25. to the end.

† Page 25.

orthodox divines, Dr. Henderson alone being excepted. Let us now consider the remainder of his critique. "Seaman," says he, "and Brunton, render the passage properly thus, قبول اتمكه قادر اولان قبول اتسون." Which is precisely the same with the rendering in our authorized version. Our Appellant however, has not told his reader, that Seaman has here employed a word in translating *Eunouchos*, which never signifies any but a *castrated person*: thus خصيلر واردر كه. There are *castrated persons* who, &c." while Ali Bey has used one, to which no such a meaning can properly be attached: thus, وزير ا خادملر وار كه, in which the word خادم *Khádim*, just like the original *Eunouchos* Eunuch, is used to designate an officer often indeed emasculated, but not necessarily so, either from the nature of his duties, or from the etymology of the word itself, Ali Bey has, therefore, translated the text in such a way, as to give the sense found in the original, and no more; while Seaman, whose version has here been cited by Dr. Henderson, has given precisely the sense which he himself reprobates! Would it not be well for Dr. Henderson, in future, to make himself a little better acquainted with the meaning of his text, before he proceeds to give his comment, upon which his stand for the truth is to be made?

The next passage selected for animadversion,

is Matt. xxiii. 34., (probably an error of the press for 36.). Here we are told, "that the word γενεα, being rendered طائفة *nation*, instead of *generation*, makes the period, when vengeance was to be poured out upon the Jews, altogether indefinite; whereas our Saviour certainly limits it to the body of men then living." It is true, the word طائفة *Táifa*, as far as my knowledge of its use goes, does not define the period, which some have thought is defined in the Greek word γενεα, or in our own word *generation*. But I know of no word, which will so define it: certainly, the word جيل *Jíl*, used by other translators in this place, has no such meaning in the acceptance of the Mohammedans. In this case, therefore, a periphrasis alone can express the sense, recommended by Dr. Henderson. But, as the Oriental Christians themselves have been satisfied with a word perfectly synonymous with that used by Ali Bey, he may, perhaps, be excused for having erred, (it may be) in company so respectable.

It is objected, in the next place, (p. 35.) that Ali Bey has rendered τὸ πῦρ τὸ αἰώνιον by جهنّم آتش *hell fire*, instead of ابدی آتش *everlasting fire*. I answer, whatever the difference between the meaning of جهنّم and ابدی may here be, when considered separately, the general sense afforded by the context, in the case of either

being adopted, is precisely the same ; and, as the word used by the Turkish translator is not unscriptural, no good reason can be assigned, why the book should, on this account, be suppressed. I have no hesitation, however, in allowing, that ابدی آتش would be the better translation of the two.

We are told, in the next place, that (Matt. xxvii. 62.) παρασκευη, “the day of preparation,” is converted into جمعة *the day of assembly*, that is, Friday, the Mohammedan Sabbath. “Here,” continues Dr. Henderson, “the Anachronism makes the Evangelist speak of an appropriation of the day which did not take place, till several centuries after he wrote!”

Whether the appropriation of the day, of which Dr. Henderson here speaks, took place several centuries after the Evangelist wrote, is, perhaps, not quite so easy to be proved, as he seems to imagine. I believe it has been placed beyond all doubt, that the Pagan Arabs considered the Friday as a sacred day, on which, as they supposed, the work of Creation had been completed: but, whether the name جمعة was then given to it in addition to that of عروبة, is not yet known. But, waving this, what can our Appellant mean, when he says, the translator is guilty of an anachronism? Does he suppose, that translators are not at liberty to use any words in their translations, but such as were in use

when the original itself was composed? Suppose we allow, that the word *جمعة* *Jumaa*, was not in use in the days of St. Matthew, but *عروبة*, or some other word, which has now become obsolete; is the translator here bound to adopt the obsolete word, or, if he does not, is he to be charged with having committed an anachronism? By an anachronism has usually been understood, an error in chronology; but now the word has acquired a new sense, which is perhaps to be attributed to the principles of interpretation, which have, for the first time, beamed upon us from St. Petersburg.

But, if the word above objected to, designate the day on which the Mohammedan Sabbath happens to have fallen, can that be construed to shew, that it is not, therefore, the Friday, or the day of preparation? I believe not: and, as I know of no canon of criticism forbidding Christians to use such words as are common to the Mohammedans, I also believe this word might safely be used, whenever the sense of the original may point out the day, of which it is the name.

But, it may be asked, What have the Oriental Christians done in this case? have they thus used the Mohammedan word above-mentioned? For if they have, the Christians of the West may, perhaps, be excused if they follow their example. Now, in the Arabic Testa-



ment printed by Erpenius, in that edited by Walton in the London Polyglott, in that of the Propaganda edition, which had been superintended by an Archbishop of Damascus, we have this objectionable word جمع *Jumaa*, given in this place. The Eastern Christians, therefore, have been unanimous in adopting it: and Seaman, whose version our Reviewer thinks may in all other cases be followed, has also adopted it. But, Dr. Henderson will still urge, they are all nevertheless guilty of an anachronism. I answer, let it first be shewn, why this new fangled principle of his is to be admitted; and when this shall have been done, we shall be content to acquiesce in his judgment.

“Rev. i. 10,” continues our Appellant, “exhibits an error of the same kind, though to a Christian ear still more offensive. The words *τη κυριακή ἡμέρα*, which should have been translated رَبَّكَ كُونْدَه *on the Lord's day*, as they are in Brunton's version, are rendered بر بازار كُونْدَه, literally, on a MARKET DAY!!!” &c. A very alarming conclusion truly! But let us try to amend the translation, in the way proposed by Dr. Henderson. It should have been translated, says he, by رَبَّكَ كُونْدَه *on the Lord's day*. We have already seen, that by the word رَبَّ *Rabb*, the Mohammedans do not understand our Lord Jesus Christ, but God, to the ex-



clusion of every other Being. A Mohammedan will, therefore, understand by ربّ كوندہ *on God's day*, an expression which will convey to him no precise meaning whatever. Brunton's version, therefore, the fidelity of which, says our Doctor, cannot be too much praised, is here perfectly unintelligible to a Mohammedan: the same is true of Seaman's, who has translated the passage in the same way. So much for our emendation.

We may now notice the remainder of Dr. Henderson's remark. "A phrase," says he, "which seems most inconsistently to have been adopted by the Oriental Christians resident in Turkey, just as most of their Western brethren make use of *Sunday*, a term which could be admitted into no European translation of the Scriptures, though its adoption would not destroy the sacredness of the day; whereas, in the other case, the conversion of the Christian Sabbath into a day of merchandize, is sanctioned by apostolic authority."

Let us see whether this be the fact. St. John is said to have been in the Spirit on a certain day, which is known in Turkey by *the Market day*. Nothing more can be made of this, than that his vision happened on that day: for St. John has nowhere said, that the day was entitled to any respect on that account. Supposing, in the

next place, the reader to enquire what word is found in the original, corresponding to this, and to find, that it is *η κυριακή ημέρα*, and, further, that the commentators of the Christians have believed, that this was the day on which Jesus Christ rose from the dead, and which they have kept holy on that account. If we further suppose such enquirer to discover, that the Christians and others in Turkey have, for some years, held their markets on that day, what will now be his conclusion? Not that the Apostle has either taught or sanctioned such a practice, I presume; but, that the Christians and others of those parts, have converted into a day of merchandize, a day, which Christians, at least, should have kept holy. The translator, therefore, has not made the Apostle to sanction such a practice; for neither appear to have had any intention of giving an opinion, either on the one side or the other. Dr. Henderson thinks, however, that Ali Bey's version, as it now stands, sanctions these Sunday markets, upon the authority of St. John. I must confess, I can see no such thing. He also thinks, that by calling the day *Sunday*, its sacredness would not be destroyed; for he has found the passage so translated in some of the earlier versions of the Scriptures. But *Sunday* is an idolatrous term, implying that the day is sacred to the *Sun*; surely this is quite as *unholy* as terming it a *market day*; and if

found in this place, must, likewise, be said to sanction idolatrous practices on the authority of St. John; but, in this case, Dr. Henderson can see no such inference!

After a display of Armenian, Syriac, Ethiopic, Arabic, and other renderings of this phrase, we are told in *the notes*, that the Slavonic is remarkable, but that the common Russ is the most appropriate, viz. *Voskresenie* "Resurrection," corresponding to the *Αναστάσιμος* of the primitive Church. We have shewn, that the rendering proposed by Dr. Henderson would be unintelligible; but, as he has now told us of the most appropriate, let us try our hands at that. The word mostly used by Mohammedans to signify *resurrection*, is *قيامة*, to which many others, not quite so common, may be added. Day of Resurrection, may then be rendered by *يوم القيامة*, &c., by which every Mohammedan, whether Arab, Turk, or Persian, will understand the day of the general resurrection, and nothing else. We cannot, therefore, adopt what our Reviewer has termed *the most appropriate*, because this would represent St. John as speaking of his having been in the Spirit on the day of the general resurrection, which, I have no doubt, Doctor Henderson will say, would be a very gross anachronism.

But, suppose we try another emendation, and one, which seems to promise a still closer adhe-

rence to the original, let it be حضرت عيسينك كوندنه, on *the day of the Lord Jesus*. This would at first sight be unintelligible to a Mohammedan : and, upon further enquiry, would be found to signify the day of judgment rather than any other.\*

In the next place يوم الاحد the *first day*, as found in the Arabic and Ethiopic versions, is noticed as one of the usual renderings of this passage : but the Doctor has not told us, that ninety-nine out of every hundred in Turkey would be perfectly ignorant what was meant by such phraseology : this, of course, he leaves to be discovered by his reader, as he does some other things, already pointed out.

It should be remembered, that there are certain words and phrases, such as the *Lord's Day*, the *Christian Sabbath*, &c. in use in Christian countries, which would either be unintelligible to a Mohammedan or Heathen, or would give an idea totally different from the scope of the original if literally translated. I have no doubt Luther and Coverdale felt this when they translated the passage above-mentioned, by *Sunday*. Among the Eastern Christians either يوم الاحد the *first day*, or يوم الرب the *Lord's Day*, would be understood, still the first of these would not express η κυριακη ημερα, but would be the

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\* See 1 Cor. v. 5. 2 Cor. i. 14. Phil. i. 6. 1 Thess. v. 2. &c.

Jewish or heathen mode of naming that day ; while the second would be unintelligible to all but Christians. In a future edition perhaps the word might be altered with advantage, as it has been the case with the version of Luther ; but I doubt whether a better word could be proposed now.

“ One remark more on the note (p. 37.) I may be allowed to notice” continues he, “ the unique manner in which the beginning of the eighth verse is rendered” (in the Arabic version, which has also been published by the Bible Society). The rendering is *انا و البداية* the first and last letters of the Greek alphabet being inserted in the Arabic text, which produces, as he affirms, a most ludicrous effect.

Having had something to do with that edition, I may be allowed to answer. It appeared, that the Christians of the East, for whose use it was exclusively designed, would accept of no text but that of the Propaganda edition, which had been made to correspond with the text of the Vulgate, under the superintendence of the Archbishop of Damascus. What was then to be done? Either the version of the *Congregatio de Propaganda fide* must be printed or none. This version, it is true, had been made to correspond to the Vulgate; but it had never been shewn, that the Vulgate contained any such errors as were likely to be injurious to the Christian faith, particularly when



curtailed of the Apocryphal books; which would be the case in this projected edition. The book was therefore printed according to the Roman edition, with the exception of the Apocrypha. It has since that time been sent into the East, and been well received by the Christians.

A writer who signs himself Scrutator, in the *Christian Remembrancer*, (No. 53. p. 288.) says, "I confess, with my feelings as a Protestant, I see no cause of rejoicing in this." But he assigns no other reason than those suggested by his own *feelings as a Protestant*; which to him indeed may be "confirmation strong as proof from Holy Writ." The Committee, however, seem to have adopted a different principle, they appear to have acted as the circumstances of the case required, convinced as they probably were, and still may be, that to send the Scriptures to the East, as given in the Vulgate, was far better than the alternative of leaving their brethren in those parts still destitute of them.\*

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\* The only efforts hitherto made in England to supply the Eastern Christians with copies of the Scriptures were, 1st, the pious undertaking of the Society for Promoting Christian Knowledge in 1727, by a very handsome and correct edition of the Arabic New Testament, and of the Psalms. And 2d, the reprint of the Arabic text of the Polyglott at the expense of the Bishop of Durham, which I understand had been recommended by Professor Carlyle. The Testament and Psalter were prepared for the press by Salomon Negri,  
a native



But if Scrutator means to argue, that he cannot rejoice in the Scriptures having been thus circulated, because they are translated from the Vulgate, and not from the original text; how does he justify the practice, of our daily reading in our own Churches, a translation of the Psalms, not made from the original Scriptures: but from a Latin version which is allowed on all hands to be inferior to the Vulgate of Jerome. If he reply, that this version was made and adopted before the

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a native of the East, and a new fount of letter, was, at a considerable expense, prepared by him for those works. The Testament was accordingly printed and sent to the East. But, no sooner had it arrived at Aleppo, than the Christians took the alarm, supposing that the Heretics of Europe had wilfully corrupted their Scriptures. The consequence was, almost all the copies were immediately burnt; and it was not till within a very few years, that they could be prevailed upon by the European residents to look into the text of the few that remained. On that occasion, I understand, they acknowledged that there appeared no good reason for supposing, that the Protestants had wilfully corrupted the text: but still they were unwilling to adopt the version. Of the Psalter I have heard no account. It is certain, however, that it has never been reprinted by them. As to the text of the Polyglott, already mentioned, whether it has been subjected to the same fiery ordeal, I know not: but there is no doubt of its having been rejected both by Christians and Mohammedans. That the Bible Society's edition has been well received, I have now proof before me in an Arabic letter written by a Monk of Jerusalem to the Society, thanking God for the good gift, and acknowledging that his brethren were daily doing the same, and praying for the Society which had bestowed a boon so rich on a people so poor as they are.

Church of Rome had become so corrupt as it has now been for ages, I answer; the same is true with respect to the Vulgate. The days of Damasus and Augustine perhaps saw the Church of Rome in a much purer state, than it has ever been since the times of Gregory the great. And it is very doubtful, whether either Protestant or Catholic Europe can boast a better Scholar or Critic, than the venerable translator and corrector of the Vulgate is allowed to have been. The Critique offered by this good gentleman on the Turkish version (*ibid.*) may now be dispensed with: and, as he like Dr. Henderson offers nothing but his own opinions or *feelings* on the Arabic, we may now also take our leave of that subject.

In the next place, “According as thou hast given him power over هر شي all *things*, instead of all flesh.” (p. 37.) It is very true, Ali Bey’s version is not quite literal in this place; but, as to the sense, nothing has been omitted. If our Lord is here said to have power over *all things*, all flesh must surely be included. But still, it is doubtful, although other versions have not so expressed it, whether the original does not also mean this; for it adds, “*ἵνα πᾶν, ὃ δέδωκας αὐτῷ*, i. e. that every (thing, or creature,) which thou hast given him,” &c. It should also be observed that هر شي does not mean *all things* in the plural, as given by the Doctor, but *every thing* in the singular, exactly parallel to the Greek word *πᾶν*,

as above cited. It should also be observed, it is not restricted to inanimate things. In any case, the context both in the Greek original, and in the Turkish version of Ali Bey, restricts the meaning to rational beings only: the sense is therefore precisely the same in both.

Again, (ibid.) *κατὰ καιρὸν* (Rom. v. 6.) is rendered *مقدّر وقته* “at the *predestined* period:” “but the Apostle,” says Dr. Henderson, “seems to refer to the suitableness of the time at which Christ died, as well as that predetermined in the divine council.”

The author of the Appeal does not here object to the sense given by Ali Bey, in the word *مقدّر* *predestined*, for he allows, that the time *predetermined* in the divine council is meant; he only objects, that what the Apostle *seems* also to have meant, viz. the *suitableness* of the time in which Christ died, has not been expressed in the Turkish version. I leave the reader to determine, whether the short word *κατα* in the original has any such double meaning or not in this place. In the marginal reading of our version we have, “according to the time:” and in Schleusner “tempore a Deo definito.”

The next critique is on Rom. viii. 1. عيسى اولانلر مسيحك, “those who are Jesus Christ’s,” for “ἐν Χριστῷ Ἰησοῦ, in Christ Jesus.” But what does Dr. Henderson understand by *in Christ*

*Jesus?* I suppose he must mean, *in the faith of Christ Jesus*, as it is expressed in the Arabic of the Polyglott. If that be the case, then those who are *his* people, are here meant, just as it has been expressed in the Turkish: unless it can be shewn, that to profess faith in him, and to be of his Church or people, must necessarily mean different things. The same may be said of his next remark on chap. xvi. 7. where we have مسيحه انانديلر “they believed in Christ”—instead of “*were in Christ*,” than which, I will venture to assert, a better translation cannot be given.

“Rom. viii. 3. and frequently” says Dr. Ebenezer Henderson, “*ἁγιοι*, saints,” is translated اوليالر “friends or favourites” of God, and not قديسلر “holy persons,” as elsewhere. The title is given by the Turks to great men, and particularly to ministers of state....because they enjoy the intimate favour of their prince. “And,” it is said in a note, “distinguish themselves by their zeal for Islamism. It is in this point of view that Abubekir is called جمله وليلرک افضل “the most excellent of *saints*.”

It is extremely fortunate for Dr. Henderson, that the Dictionary occasionally supplies more meanings than one for a word, with which he is determined to find fault. He has here said, that the word اوليالر signifies great men, ministers of state, &c., and it is very true the word is

sometimes so used ; but then we have some word added, (which, notwithstanding his additional note, he has forgotten to mention), such as دولت *dawlat*, without which its meaning would remain doubtful. If the reader will turn to Meninski's Dictionary, which seems to be the great store-house of our Reviewer, he will find this word rendered by *Amici pec. Dei, Sancti, Patres, et Domini, Ministri ut اوليائي دولت . . . . Ministri Regni, et Domini, Principes.*" The word, therefore, in its proper acceptation, means *saints*, as being friends of God : which every one who has been in the habit of reading Mohammedan books, knows to be the case. If, indeed, Mohammedan saints have been anxious for the propagation of Islamism, that circumstance cannot be construed as making the title by which they have been called, unfit for adoption in a version of the Christian Scriptures. For, by this reasoning it would follow, that we must adopt no word, of the import of which, the Mohammedans have formed an inadequate notion. *Heaven*, according to the creed of the orthodox Turk, is a place replete with every sensual gratification ; would it not then, according to our Reviewer's principle, be an *unholy* thing to introduce such a word into the Christian Scriptures ? I suppose it would : and, that the consequence would be, we should be compelled to form a new vocabulary of religious phraseology ; which, after all, no one would un-



understand. We may therefore now leave the word اوليال just as we found it, as being no less expressive of the term *αγιοι*, than the word قدیسلر which is elsewhere used.

The next passage, cited from Rev. xix. 9. viz. اللہ سوزلري حقّدر, i. e. "The words of God are true," is certainly defective; the pronoun بونلر *búnlar*, corresponding to the Greek οὗτοι *these*, having been omitted: and the consequence is, the proposition which is here announced is general, instead of being restricted to the context in which it is found. Dr. Henderson thinks, that because the passage has thus been rendered, no Mohammedan will refuse his assent; and further, that Ali Bey would not pollute his pen by adding the pronoun which has been left out.\* If Dr. Henderson means to argue, that nothing ought to be found in the Turkish version to which a Mohammedan would give his assent; or, which may be found to correspond with any of the declarations of the Koran, I must answer once for all, that I know of no principle of criticism which calls for any such rule. But, when he says, that Ali Bey would not pollute his pen by writing the pronoun above-mentioned, I am at a loss to conceive what he could have meant. The omis-

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\* It appears, however, in a communication from Professor Kieffer, that this word is actually in the MS.; the omission, therefore, is due to the copyist.



sion of it, as far as I can see, does by no means injure the truth contained in the proposition, view it in what light you will; the only effect occasioned by the omission being, that what is said of a part of the revelation in the original, is here said of the whole, including among others the declarations immediately preceding. If, therefore, a Mohammedan will not refuse his assent to this, which signifies nothing to us, I do not see on what ground a Christian Doctor can object, who seems anxious about nothing but the truths of the Bible. I still think, therefore, that the omission of this pronoun cannot be construed as ground sufficient for cancelling the whole of the edition in question: though I should strongly recommend its insertion in a future one.

In Rev. xx. 12, we have کتابده “in the book,” instead of کتابلرده “in the books.” In this place Dr. Henderson thinks, that Ali Bey has so translated the passage, as to countenance a certain dogma of Islamism. He then gives us an account of a celebrated commentator who has told us, that on the day of judgment a certain book will be produced, &c. in which the good or bad actions of every individual will be found. No doubt Dr. Henderson saw all this very clearly. Let us now see what the whole verse really means, and whether it will bear the construction which he has put upon it: ”وڪوچڪ ويديك امواتي ڪوردم كه :  
اللهك اوكنده طوررلر ايدي وكتابلر اچلدی وبر غیری

کتاب دخی که حیات کتابی در آچلدی واول کتابده  
 یازلمش نسنه لر موجبجه عملرینه کوره امواته حکم  
 اولندی, " And I saw that the dead both small and  
 great stood before God. And books were opened;  
 and another book also was opened, which is the  
 book of life ; and, according to the things written \*  
 in *that book*, were the dead judged, according to  
 their works." The *book* referred to, therefore, is  
 the book of life, and not the Mohammedan book  
 pointed out by the Doctor, for that never bears  
 this name. It is remarkable enough, that the  
 Arabic version published by Erpenius, as well  
 as the Ethiopic of the Polyglott, renders this  
 passage exactly as it has been translated by Ali  
 Bey: and, that both present a word here for *book*,  
 which is never applied to any but the Koran  
 by Mohammedans. Why, it may be asked,  
 did not Dr. Henderson turn to his favourite  
 Ethiopic? In the Armenian, if we may believe  
 Griesbach, the word in question is entirely omitted.  
 Does it not now become probable, that the manu-  
 scripts have presented some variety here? and  
 that the Arabic, Ethiopic, and Turkish trans-  
 lators, all read it in the singular in their copies,  
 (i. e. εν τω Βιβλῳ, and not εν τοις Βιβλῳις), and  
 not in the plural? The Doctor has, by a fatality

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\* Εκ των γεγραμμενων, of which the above translation seems  
 to me the best that could have been proposed.

very common to his criticism, forgotten to notice these circumstances: and to tell us, that Ali Bey has joined two infidel translators of antiquity, (who were probably very sincere Christians,) in so introducing the mention of the book of life, as to favour Mohammedan prejudices! Whether these translators have followed the best reading or not, signifies nothing to our present purpose: it is sufficiently clear that no Christian doctrine has suffered by their translation: and more than doubtful, whether they intended to favour Mohammedan prejudices.

In Dr. Henderson's next selection, we have an instance, as he thinks, which affects the character of our Lord. John i. 39, we have Lord! "يا رب كه ترجمه اولنسه يا معلم ديمك در" which, being interpreted, "signifies teacher." With the key to his version, which Ali Bey has here given to his readers, where they read, "our Lord Jesus Christ," they are to understand "our teacher Jesus Christ,"—an admirable improvement for a new edition of the Socinian Testament!" The Socinians would probably thank Dr. Henderson for his remark, could they place any reliance upon it. The original Greek has, in this place,  $\rho\alpha\beta\beta\iota$  ( $\delta\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota\ \epsilon\rho\mu\epsilon\nu\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\nu\ ,\ \delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\epsilon$ ). According to our authorized version, Rabbi, (which is to say, being interpreted, master)," &c. Unfortunately for our Reviewer, he has not been aware that the word  $\text{رب}$  *Rabbi*, here used by Ali Bey, is the

very word used in the original, just as it is in the English version, and that Ali Bey has given a perfectly literal translation of its meaning, as found in the Greek: for no one will doubt that <sup>معلم</sup> معلم is exactly parallel to *Διδασκαλος*, meaning *teacher*, in its primary sense, and its secondary ones, Master, Sir, or the like. The Doctor will perhaps reply: But <sup>رب</sup> رب has no final <sup>ي</sup> ي, corresponding to the Greek *Ι* in *ραββι*. I answer, whether it be written or not, it is so pronounced. The word is therefore the same. But the word <sup>رب</sup> رب in Arabic, he will say, no more signifies *teacher* than our English *Lord* does. Very true; but, as it has been here introduced as a foreign word, and explained as such, there will be no danger of its being misunderstood.

But Dr. Henderson has also neglected the context. The disciples of John are the persons who here address our Lord; there is no probability, therefore, that they would give him any higher title than that of *teacher* or *doctor*, as it is hardly to be supposed, that they were acquainted with the divinity of his person; and this inference will hold good had they addressed him, by the more dignified Arabic title of <sup>رب</sup> رب. Again, our Lord has been supposed by orthodox divines, if my memory does not fail me, to have sustained the office of *teacher* to his people, of which the

Socinians, as far as I know, have not availed themselves, as tending to impugn his divinity.

It should be remembered, that the divinity of our Lord cannot be maintained by the words adopted in any translation; nor, even in the original, will the word *Kyrios Lord*, avail any thing in such an argument. No Mohammedan, capable of arguing on such a question, would ever think of grounding his objections on such passages as this. In a controversy between Mr. Martyn and a Mohammedan Doctor on these points, which I have translated, and which will shortly appear, the objections of the Moola are grounded, not on a translation, but on the text of the original Scriptures, supported by an appeal to the most learned Commentators. I am inclined to believe, therefore, that no such advantage, as Dr. Henderson anticipates, will be taken of the passage under consideration: and when I know that it is a faithful transcript of the original, I am inclined to think, that his remark savours of hypercriticism.

John x. 30. *دین و بابا بر شی‌ایز*, "I and the Father are *one thing*." If we have any fault here, it has been occasioned, not by too lax a method of interpretation, but by following the letter of the original too closely, which has, *Ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν*. In any case, the error is of no importance, as the page has been cancelled, and

the passage reprinted properly, *بن و بابا بر ایز, I and the Father are one.*"

In the next extract, our Reviewer once more breaks out with honest indignation, "Could this version of the words," says he, "possibly have been made with any other view than that of opposing the doctrine of the divine Trinity? &c." One would naturally suppose, that we had here something very flagrant, that the divinity of the Son, or the personality of the Holy Ghost, had been impugned. But no, we have no such thing: the passage (Rom. x. 12,) which our translators have rendered by "the same Lord over all, is rich unto all that call upon him," we find thus in the version of Ali Bey, "Of all the Lord is one, who is rich to all them who pray to him." The only difference worth remarking is, that Ali Bey has translated *αυτος* by *بر, Bir, one,\** which our translators have rendered by, *the same*. Whether there is so great a difference as the Doctor here sees between the meaning of *one* and the *same*, let the reader judge. For my own part, I can see no intimation whatever of the doctrine of the Trinity, either in the original text, or in Ali Bey's version. The Apostle, as far as I can see, wishes it to be understood, that since the publication of

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\* It is worthy of remark, that the translator of Erpenius's edition has also translated the word *αυτος* here by *واحد, onc.*



the Gospel, the Jew had no privilege which had not also been placed before the Gentile, in the bounty of the one, or same Lord, who would answer the prayers of all who should call upon him. But let us turn to Meninski, and see how he understands the phrase بدر here used. He says, if my eyes do not deceive me, Bir dür. *Unum, et idem est.* And, with the negative *bir degüldür.* *Non est idem.* The passage in question, therefore, is, according to Meninski, properly translated.

The Doctor adds in a note, “Rom. ix. 5. must be viewed in connexion with the above passage. The words  $\acute{o} \omega\nu \acute{\epsilon}\pi\iota \pi\acute{\alpha}\nu\tau\omega\nu \Theta\epsilon\acute{o}\varsigma \acute{\epsilon}\nu\lambda\omicron\gamma\eta\tau\acute{o}\varsigma \epsilon\iota\varsigma \tau\omicron\upsilon\varsigma \alpha\iota\omega\nu\alpha\varsigma$ ; are thus rendered, اولكه جمله نك اوزرينه ابدًا متبارك الله در ‘He who is over all a god blessed for ever,’” &c. We then have the following philological account of the word الله. “It is well known to all who have any knowledge of *Arabic*, that الله and الله with a simple Lam, signify ‘a god in general,’ ‘any god;’ but, when the radical Elif is made to coalesce with the Lam of the article, and its place is supplied by *Teshdid*, or the mark of corroboration, it then receives the determinate and exclusive signification of God, &c. From this it is evident, what Ali Bey meant by using الله, and not الله of Christ. The one would in the most unequivocal manner have asserted his divinity; the other only admits, that he is an inferior object of veneration,” &c. Let

us now see, what reliance may be placed on all this. In order to determine the question, relative to the use of the word *Ilah*, and *Allah*, the safest method, perhaps, will be, first to see what the Arabic grammarians themselves say about it, and then, to enquire how this will agree with the passages in which it is found.


In the Soorah, a work already cited, we have under the root *Ilah* بالکسر علي فعال پرستیده شده. *Ilah* بمعني مفعول ومنه الله واصله الله لانه مالوه اي معبود فادخلت عليه الالف واللام وخذفت الهمزة تخفيفاً لكثرتة في الكلام. That is, "*Ilah*, with the vowel *i*, of the form *فعال*. *The object of praise*, having the meaning of the participle passive; hence, the word *Allah*, the original (form) of which is *El Ilah*, because he is the object of worship. When, however, the article (El) is added, the (initial) Elif is dropt, for shortness (of enunciation), on account of the frequency of its occurrence. The Author of the Kamoos adds, وكل ما اتخذ معبوداً الله عند متخذة. Every thing taken (as) an object of worship is (called) *Ilah* by the person (so) taking it." According to these definitions, therefore, the word *Ilah* designates the object of worship. Whether it signifies the true God or an idol, must be determined by the character of the worshipper's religion. With a Mohammedan or Christian, it will mean the true God, as neither acknowledges any inferior Deity. With an heathen an idol may

be meant : but whether an inferior Deity or not, must be determined by the nature of his creed. Let us now see how it is used in the Koran. Surat. 2. ver. 134. *ام كنتم شهدا ان حضر يعقوب الموت ان قال لبنيه ما تعبدون من بعدي قالوا نعبد الهك والله ابائك ابراهيم واسماعيل واسحاق اليا واحدا ونحن له مسلمون*. “ Were you (Jews) witnesses, when Death was present (with) Jacob, and when he said to his sons ; What will you worship after me ? They said ; We will worship thy (الله *Ilah*) God, and (الله *Ilah*) the God of thy fathers, Abraham, and Ishmael, and Isaac, one (الله *Ilah*) God ; and to him will we be devoted.” And again, verse 165. of the same Surat, *والهكم الله واحد لا اله الا هو*. “ And your God (الله) is one God, (الله) there is no God (الله) besides him, he is the compassionate and merciful.” To these fifty more, at least, of the same character, may be added from the Koran alone ; in which it plainly appears, that the God of the Mohammedans is meant, and not any inferior object of worship. The fact is, they allow of no such inferior object of veneration : and this they mean to assert, when they say *لا اله الا الله*, There is no (*Ilah*) God besides (*Allah*) the God. In other words, there is no other true God, as the Christians suppose, but the (one) God, whom we acknowledge. The word *Ilah* (الله) therefore means precisely the same thing with *Allah* (الله). The only point of view

in which they differ is, the addition or omission of the article, which is generally regulated by the context. Dr. Henderson's rule, therefore, like many others of his already noticed, is false ; and, consequently, no reliance can be placed on his remark\*.

But, if the word objected to had been likely to affect the divinity of our Lord, why, it may be asked, has it been used in this place in all the Arabic versions of the Scriptures, which have been made and adopted by the Christians of the East? In the Arabic Testament edited by Erpenius, which is said to have been corrected by a Bishop of the Copts, we have the very word here objected to by Dr. Henderson. In that published in the Polyglotts of Le Jaye and Walton we also have it; and again, in that published by the Congregatio de propaganda fide, which had also been prepared under the superintendence of an Eastern Bishop. We have the same word in the Malay Scriptures translated by the Dutch ; yet in none of these instances, have we ever heard of Dr. Henderson's objection ; although all these Christians are surrounded by Mohammedans. Surely, if the word in question

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\* Professor Kieffer, lest any doubt should remain on this head, has cancelled the page, and reprinted it with the word  *Allah*, which, I believe, he need not have done.

had been calculated to lower the dignity of our Lord, they would never have allowed its adoption: as it will be assuming too much to suppose, that they have all conspired with Ali Bey, with the view of impugning his divinity.

In a note subjoined to this remark, there is also a trifling mistake in his Ethiopic criticism. After making some observations on the reasoning of Wakefield, he says, the Ethiopic rendering of this passage (i. e. Rom. ix. 5.) is so far from expressing a lower sense of Θεός, that it uses the strongest and most appropriate word denoting supreme divinity : **ዘፀሕቱ : አምላክ : ቡሩክ : ለዓለም ::** who is *God* (the Supreme Ruler, the sole object of worship) blessed for ever." The stress of this learned remark rests on the word *Amlák*, which unhappily has no such meaning as that which Dr. Henderson has attached to it. Ludolf says in his Lexicon (col. 60.) "**አምላክ** : Deus. *Pl.* **አማልክት** : Dii. *Ps.* lxxxi. 1. 6. *pecul.* *Ethnicorum.*" If indeed the word here used had happened to be **አገዚአብሔር** : then would the Doctor's remark have had some weight (Lud. Lex. col. 541.) but the case is otherwise.

The next charge of corruption is founded on the translation of Rom. x. 13. where τὸ ὄνομα Κυρίου is rendered by Ali Bey اسم الله *the name of God*. This, says Dr. Henderson, "seems also to have been done with the design of annihilating



one of the proofs of the divinity of Christ, as also not only the lawfulness, but the necessity of addressing divine worship to him," &c. It has already been shewn, that whether the translator had used the word رَبّ *Rabb*, 'or الله *Allah*, the Mohammedan reader would have understood none but the supreme God. What then was the translator to do? was he to use the word المسيح *the Messiah*, عيسى *Jesus*, افندي *Effendi*, or the like? If he had done this, he would have been accused of having given a paraphrase instead of a translation. In the versions used by the Eastern Christians, the word رَبّ *Rabb* is indeed used; but it should be remembered, they have applied this term exclusively to our Lord, even in passages in which there is no intimation whatever of his divinity in the original. No such sense, however, has obtained among the Mohammedans; and the conclusion must therefore be here, as on a former occasion, that Ali Bey has taken the safe side of the question; leaving the reader to determine, whether the context relates or not to our blessed Lord. If then it certainly relates to him in this passage, as Dr. Henderson thinks is the case, and to which I know of no good objection, the conclusion of the reader must necessarily be, that he is الله *God*, and that worship may and ought to be addressed to him, exactly the reverse of Dr. Henderson's assertion.



It must have appeared, from what has been said, that difficulties of no ordinary magnitude will necessarily arise in presenting a Mohammedan with a copy of the Scriptures. Accustomed as he has been to attach ideas to words, perfectly at variance with those which are taught in the Holy Scriptures, the consequence must be, that, at first sight, the Scriptures will be found to use certain words in senses, to which he will either be disposed to object, or to take in the sense usually ascribed to them by Mohammedan writers. The words الله *Allah*, الاله *Ilah*, or الربّ *El Rabb* for example, will in his mind, signify the one true God. Paradise again, whether you translate it by فردوس *firdaus*, جنة *Jannat*, or the like, will ever convey to the mind of a Mohammedan, the idea of the Paradise spoken of in the Koran. What is to be done then? Must we make paraphrases instead of translations, lest we should be misunderstood? Or, must we make correct translations, leaving time to clear up questions of this kind? How did the Apostles act in this case; for they were thus situated with respect to the heathen? We usually find the word θεος in their Greek, although it designated a *false God* among the heathen: and even the αγνωστος θεος *unknown God* of Athens was adopted by St. Paul in his address to the members of the Areopagus. The Baptist Translators of Serampore have been

compelled to adopt some of the names of the Deity common to the mythology of the Hindoos : and, indeed, the الله *Allah* of the Arabic was nothing more than the name of an idol, previous to the times of Christian instruction in Arabia.

Now, in the case above adduced, the word الله *Allah* has been adopted, which always conveys to the mind of a Mohammedan the notion of the true God. The word الرب will, as it has been shewn, convey precisely the same idea. Use which you will therefore, it must be left to the industry of the reader to discover, whether it refer to Christ or not ; just as it must in the original where *Kyrios Lord* is used. No good objection can therefore be made to Ali Bey's text : nor do I see how it can possibly be amended.

The next remark is on Rev. v. 5. where we have بر ارسلان *a lion*, instead of *the lion*. But, as the context sufficiently declares who is here meant, the insertion of the indefinite article is unimportant.

The charge next advanced by Dr. Henderson is, (p. 42.) that Ali Bey has so expressed himself in rendering Rev. vii. 10. by a mere declaration, instead of an ascription of praise to the Almighty, and the Lamb, as to convey an idea to the Mohammedan reader that the Lamb is not to be worshipped : " Our salvation is from the supreme God," and " *from the Lamb.* الله تعالى دن وقوزیدن در."

The passage in the original is, ἡ σωτηρία τῷ θεῷ &c. And, “Salvation to our God,” in the authorized English version. The Redeemed appear here to be praising God for that salvation which they have derived solely from him and the Lamb. Now whether this be termed an ascription of praise, or a declaration of that which amounts to the same thing, seems to be of but little moment. That the gift of salvation is declared to have been obtained from God and the Lamb, as the passage now stands in the Turkish, there can be no doubt: and, that precisely the same thing is not said in the original, is perhaps more than Dr. Henderson himself can prove. He has indeed said, that no version which he has seen has so translated the passage. Perhaps so. It is the fact nevertheless, that the construction here found in all the Arabic versions may be rendered by the genitive case: and, if Griesbach may be relied upon, the Slavonic, and even some Greek manuscripts read του Θεου *of God*: thus, ἡ σωτηρία του Θεου, κ. τ. λ. “The salvation *of* God, &c.”

Let us now see what the Commentators have said on this passage. Grotius says, ἡ σωτηρία τῷ θεῷ &c. Est metonymia: nam *salutem* vocat *gratias ob acceptam salutem*; sicut κρατος supra 1. 6. et 5. 13. est *agnitio potentiae* &c.” Drusius has the following note: “Salus Deo nostro, וְיָחִיד לְהַשְׁכִּיחַ, ubi ה vim habet genitivi, ut in ψαλμὸς τῷ Δαυὶδ, αὐτ τῷ Ἀσάφ, quod Latine reddi

potest *Psalmus Davidis* aut *Asaphi*. Nam qui τῷ Ἀσάφ interpretantur Ps. lxxiii. iidem Ps. xc. habent Προσευχὴ τοῦ Μωϋσῆ *Precatio Mosis*. Sic DOMINI est salus, quod alii maluerant dicere interpretantes a DOMINO. Similiter hoc loco quidam convertit: *Salus a Deo nostro et ab agno, &c.* In Poole's Synopsis, we have, "Salus, laus salutis, vel Gratiae ob acceptam salutem . . Deo nostro . . vel a Deo solo est. q. d. is unus salutis autor est. Dativus hic usurpatur ut apud Hebræos cum ה possessivo, ut Psal. iii. 6. ליהוה Domino, i. e. hic salutis autor, &c. q. d. Congratulamur Deo suam gloriam et felicitatem à quo est omnis nostra salus." Beza translates the passage: "*Salus a Deo nostro* est, sedente super thronum, et ab agno." And in the note we have, "Sic legit Arethas, sic quoque Vetus interpres et Complutensis editio, consentiente etiam uno ex vet. nostris codicibus. Addidi autem prepositionem A, necui scrupulus obijciatur quasi salutem Deo precentur, qui e contrario illum unum agnoscunt salutis quam consequuti sunt auctorem."

It should seem, from what has been said, that the Turkish translator was much better acquainted with the best Christian Commentators than his Reviewer is: and, that instead of derogating here, in any respect, from the glory of God, he has so rendered the passage, as fully to ascribe it to him, without adopting so servile an imitation of his original, as would infringe on the just principles

of criticism, and make his translation scarcely intelligible to an Oriental reader.

The next passage cited, is one, which, according to Dr. Henderson, is sufficient to sign the death-warrant of the whole work. It is Rev. xxii. 8, 9, in which the Lamb is forbidden to be worshipped. This, however, may be soon dismissed, as the pages in which it was found, have long ago been cancelled and reprinted with the passage as it ought to be. Whether Dr. Henderson was aware of this, when he sent his Appeal to the Press, I have not the means of knowing : but he might have supposed, that this had taken place, from the statement found in the Minutes of the Committee, which he has also printed. “Resolved,” it is said, “that such passages *be cancelled*, as to the judgment of Professor Kieffer, shall appear to require it.”

Should not the Doctor have paused before he published the following passage in his Appeal? (p. 18.) “Tell in not in Gath; publish it not in the streets of Askelon, lest the enemy should rejoice, that the British and Foreign Bible Society has given its high sanction to a version in which the worship of the Lamb who sitteth in the midst of the throne, is not only prohibited, but prohibited by the Lamb himself!!!” If his object had been purely to make a stand for the truth, as he has expressed himself, should he not first



have ascertained the *truth* of the assertions which he was about to publish? It appears from page 57, that Dr. Henderson was aware, that the table of errata which had been recommended, had actually been printed; but this he mentions with the view of objecting to the measure. Might he not have enquired of his informant, at the same time, whether the passage above cited had been cancelled or not? Was it not his duty as a man and as a Christian to have done so? It also appears from page 50, that he had made more recent enquiry, as to the error, namely, whether it existed in the original manuscript or not. "It appears," says he, "however, on *more recent investigation*, that it is not a typographical error, but exists *not merely in the copy from which the impression was made, but in the original manuscript itself.*" Is it not probable, I would ask, that the person who could have had access to these documents, might also have ascertained whether this passage had been cancelled or not? It will be to trifle with the reader to suppose the contrary: and, I now call upon Dr. Henderson to say, whether he was, or was not, in possession of the fact, that the passage in question had been cancelled, when he published his Appeal. If he knew the fact, the charge which he has made, he also knew to be false; and if he did not know the fact, as a man and a Christian, it was his bounden duty to have



made the enquiry, just as he appears to have done in other particulars of less moment.

As the passage under consideration has been thought by Others as quite sufficient to justify the suppression of this translation, it may not be amiss to notice some of the remarks which have been made on it. In the Christian Remembrancer for May, 1823, (p. 288), it is said, "This precautionary measure being first taken, that seven pages of errata, 219 in number, were appended to the volume; of the nature of which some idea may be formed by the two following specimens, "that *the Lord's day*." Rev. i. 10, is translated "*the Bazaar, or Market-day*," and the angel who *refuses worship* at the hands of St. John, Rev. xxii. 8, 9, is made to be Christ himself." This same writer tells us in the Remembrancer for September in the same year, that he had himself seen "Bazaar or Market day" instead of "Lord's Day" amongst the 219 errata, above-mentioned. It is true that passage is found among the errata: and I have no doubt that Scrutator, for so the writer signs himself, saw it there. But he has asserted, in the first extract, that the other passage, viz. Rev. xxii. 8, 9, is also found there. Let me request him to look once more into this table of errata: because it is possible he will find, that it is not there. For my part, I can find no such passage. How then

can he thus affirm what he either knows, or ought to know, is not true? Or, if he had made the assertion ignorantly in the May preceding, was it not incumbent on him now, when he had the errata before him, and the reprinted pages probably on his table, to have informed his reader of the real state of the case, and to have said at once, that the offensive passage had been cancelled? I may now be allowed to notice another argument urged by this gentleman, not against the version in question, but against the Society which has printed it. Nearly at the bottom of the page 288, (No. 23.) we are told, that on the announcement of this version by Professor Kieffer; at the annual meeting of the Society, he acquainted the members present, that *several thousand* copies were already *on the point* of being sent out. In the very next column we have, "the Committee stopped the distribution, not indeed of *those thousands*, which their coadjutors at Paris had sent past recovery." Would it not have been well for Scrutator first to have shewn, that *these thousands of copies* had *actually* been distributed, before he made this assertion? To be on the *point* of being distributed, and to be *actually* distributed, do not appear to me to be convertible terms: and it is possible that I may not stand alone in this opinion. In the Article for September, he tells us, that 500 copies had been

sent to Malta, and 100 to Smyrna: but he has not informed us that they have been distributed notwithstanding! All this he of course left to be inferred by his reader\*.

Having had occasion to mention the table of errata which the Committee had directed to be made and printed, I may perhaps be allowed to say, that the impression on my mind was, when the minute was made; that such passages only as exhibited errors of the press, or others in which some word of importance had been omitted, either by the translator or the copyist, should be inserted in it. Upon seeing the copy of the errata, and finding the far greater part of it to consist of emendations of no importance, with respect to the sense of the context, I believe I was among the first who recommended that it should be curtailed. It was accordingly sent back to Paris, and reduced to the number of 49, as stated in the Remembrancer. Among these, I believe, there are still some which are unimportant: such, for example, as ربك كوندہ "Lord's (rather God's) day, for market day:" which, if adopted, will have no other inconvenience, than that of being unintelligible to

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\* The whole number of copies sent from Paris has been, 500 to London, of which 100 have been sent to Smyrna; 500 to Odessa; and 2,500 to Malta: but in every case, the distribution has been suspended.

a Mohammedan reader, as it has been already shewn.

But to return to Dr. Henderson, however I may be disposed to blame him for having neglected to do that justice to the enquiry, respecting this last passage, which he ought to have done, I believe the Committee are much obliged to him for pointing out such passages as he supposed to be erroneous. But it will not hence follow, that it was their duty to adopt all that he might have thought proper to suggest. It was incumbent on them to examine the accuracy of the statements brought before them, and then to take such steps as were most likely to answer the ends for which the Society had been formed : whether they have done so, or not, will be for the reader to judge, when the whole of the case shall have been brought before him. But to return to our criticism.

I could have hoped that our labours under this head had terminated here : but, as Dr. Henderson has ventured to trespass a little farther on the patience of his reader, perhaps I may be allowed to follow him.

The first passage adduced in these additional notes is Luke ii. 5. “ With Mary, who *being* his espoused wife, was great with child.” Does not this imply, says Dr. Henderson, “ that she was pregnant in consequence of her connexion with Joseph ? ”

I answer, it may perhaps appear to be so in his estimation ; but, for my part, I think differently. Dr. Henderson seems to suppose, that as Mary was with child, when she is said to have been the *espoused wife* of Joseph, it must appear probable, at least, that this was in consequence of an improper connexion : an inference, which may be drawn from the original text, or our own authorized version, with as much propriety as it can from the text of the Turkish translation. Dr. Henderson has perhaps here been deceived by his own translation, as in some former instances. The truth is, the word عورتي here used, does not necessarily mean *wife*, but *woman* in the sense of the Greek γυνή. It does not therefore necessarily mean *married wife*. But we have another word, نشانلو *espoused*, which shews that she was not *married* to Joseph ; but, had only been *espoused* to him ; that is, had, at some former period, perhaps as early as the years of childhood, become a party in a contract, disqualifying her from becoming the wife of any other man. And, as we are told that Joseph was a just man, and would have put her away privately on account of her pregnancy, had not an angel admonished him to the contrary, we have every reason for believing, that no such connexion had taken place, as our Appellant seems to think the passage implies. Dr. Henderson perhaps supposes, that the gerund اولوب *being*, which he has printed in italics,



must necessarily warrant his inference. If so, I would reply, nothing can be more certain than, that both the Turks and Persians introduce words of this kind just as the Greeks do, without any other intention than that of continuing the narrative, till the sentence is concluded in a verb in its proper tense and person: and not for the purpose of assigning a reason for the events related, as a little practice will convince him. Had the Turkish version given the sense represented by Dr. Henderson, the word here must have been اولمغله or اولمغين, and not اولوب. The remaining part of the Doctor's note, where he says, "Its parallel is only to be found in *Toldoth Jeshu*, or the writings of Paine, of notorious memory," may now be dismissed; as the alarm which he appears to have felt, has arisen solely from his own misconception of the passage.

We have, in the next place, Luke ix. 23. "*Let him take his cross on his shoulder!*" "How carnal!" Carnal enough, I will allow, if it be meant that our Lord's followers were commanded daily to carry upon their shoulders a wooden cross; but it is probable no such thing is meant, either in the original, or the version under consideration. We are told in the Gospel of St. John, (xix. 17.) that our Lord bore his own cross, i. e. carried it towards the place in which he was to be crucified. Whether he carried it on his shoulder, or on his arms, or in any other way, signifies nothing



to our present enquiry : it appears that he carried it. On other occasions, he warned his followers, that if they wished to enter into life eternal, they must cut off the right hand, and pluck out the right eye, should these tend in any way to be a snare to them. On another occasion he affirmed, that unless a man hated his father and mother, he could not be his disciple. Now, upon Dr. Henderson's principle of interpretation, was not all this extremely carnal? Orthodox divines have, however, thought differently; they have supposed, and justly, if I am not much mistaken, that these are all figurative expressions, intended to inculcate the necessity of self-denial in the practice of every sin, however necessary it may seem to our well-being:—that our love to Christ must exceed that, however great it may be, which we feel towards our parents: and that we must not hesitate, should circumstances make it necessary, to submit to difficulties for his sake, no less painful than that of bearing a cross, upon which we may suffer the death of a criminal. In the above instance, Ali Bey has done nothing more than supply an ellipse, which the reader must supply in his own mind, even in consulting the original. The remark of the Doctor is, therefore, trifling and puerile.

Luke xxiii. 43. “This day shalt thou be with me in جنتہ, in (the Mohammedan) paradise !!!” “It is asked,” continues Dr. Henderson, “what

other word could Ali Bey have employed? I have only to reply, that the *Arabic* of the Polyglott, the Propaganda, and Sabat; Martyn's *Persic*; Seaman and Brunton's *Turkish*, and Frazer's *Tatar* versions, have all فردوس, the very word from which the Greek παραδεισος is derived. The Persic of the Polyglott has بهشت but فردوس occurs in Ali Bey's own version, 2 Cor. xii. 4."

This is all as groundless as it is plausible. In the first place, the Greek παραδεισος is not derived from فردوس *firdaus*, but the contrary, as the Oriental writers themselves allow: that part of the remark is, therefore, futile. In the next place, the word فردوس *firdaus*, conveys to a Mohammedan ear the idea of Mohammed's paradise, just as much as the word جنة above objected to or the word بهشت *Bihisht* does, which he says is to be found in the Polyglott; and, if he will take the trouble to consult the Koran\*, he will find this very word, which he recommends, accompanied with no unintelligible description of the place, which it is intended to represent to the reader.

On which side of the question are Dr. Henderson's three notes of admiration now to be

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\* Surat xviii. ver. 107. and again, Surat xxiii. ver. 11.

placed? Must it not be on that which supposes him to have ventured on an undertaking, for which he is ill qualified? We have already remarked, that there are certain words common to both the Christians and Mohammedans, to which, however, the different parties attach very different ideas. Still, we hold, a translator need not be alarmed on this account. The Apostles, as well as the first teachers of Christianity, in every age, have been thus circumstanced; and the line they have pursued, has been thus pursued by Ali Bey, in giving a faithful representation of the original, leaving the rest to time.


“ John vi. 31. τὸ μάννα is rendered by قدرت حلواسي ... sweetmeats of omnipotence !!! Supported by these authorities, (that is, Golius and Meninski), I hope the reader will give me the credit of honest interpretation. Why did not Ali use the word من? Was it too simple?” &c. It is true, Dr. Henderson has not cited any thing here not to be found in the authorities to which he has referred; but, whether he has done this in a way sufficiently impartial to entitle him to the meed of praise, to which he aspires, is another question, and one on which I have considerable doubts. Meninski, under the word حلوا *halwa*, gives the phrase in question, which he interprets, *Manna, Manna, himmelbrod. Manna, &c.* Under the word قدرت *Kudret*, he gives it

again. q. *Dulciarium omnipotentiae Dei*, i. e., Manna Hebræorum a Deo submissum. Manna degl' Ebrei. And again, under مَن he gives this phrase, as a translation of it, explained by Manna Hebræorum, *Manna data agl' Ebrei*. The phrase, therefore, as far as Meninski's authority goes, means nothing more or less, than the *Manna* of the Hebrews, although a word is given in its composition meaning *Power*. In German, we find it is called Himmelbrod, or Heaven-bread, as it also is in Exodus xvi. 4. (Bread from Heaven), which has been cited in the verse under consideration, (αρτον εκ του ουρανου). In the Psalms again, (Ps. lxxviii. 25.) it is called להם אֲבִירִים *Bread, or food of the mighty ones*. The phrase used by Ali Bey is not, therefore, without a parallel in Scripture, however paraphrastical it may be thought to be. But why, the Doctor will repeat, did he not use the word مَن *Mann*? I answer, if he will look again into his Meninski and Golius, he will probably find, that this word is used to designate a medicine, just as the word *Manna* does among ourselves. And, in order to avoid this, Ali Bey preferred the phrase under consideration. In the Turkish Psalter already referred to, we find, that the Metropolitan of Angouri has also used this phraseology, in the Psalm above cited; for there we have for *Manna*, κουτρειτ χελβαση μανναη, that is, قدرت حلواسي, to which

the word *μαννα* *Manna*, is added. May we not here ask with Dr. Henderson, was the word *من* too simple? The Metropolitan must be left to answer for himself and Ali Bey, and I have no doubt, his answer will be satisfactory.

Whether such phraseology is scrupulously to be avoided, may be determined from the consideration of the word *Gospel*, adopted by our own Translators; a word compounded of *God* and *spel*, as the best translation of the Greek *Ευαγγελιον*. If we try Dr. Henderson's principle, then, upon this word, will it not appear, that our Lord came to preach the *spel*, (history, account, or speech) of *omnipotence* or of *God*, to the poor? But, let us try another word upon the same principle, which, like the above, is also a compound one; let it be *Understanding*. "In *Understanding* be ye men." Now this word is compounded of the preposition *under*, and the participle *standing*. *Under-standing* or *standing under*, therefore, must mean the being placed under something, in a standing position, or under some weight. The passage above cited, therefore, must mean, ye must *stand* firm like men, under any weight that may be imposed upon you, &c.!!! Why have not our translators adopted the word *wisdom*? Was it too simple? We know they have used it elsewhere.

Now, if we suppose a Bible Society to have been formed in Turkey; and, that the English autho-





rized version had been printed by it, for the use of the inhabitants of this country, might not some learned *Effendi*, who had perhaps read three or four books of it with the help of a Grammar and Dictionary, have urged, from the above examples, that this version presented such a *mass of unholy matter*, rendering *Ευαγγελιον*, for instance, *God's spel*, &c. as to call for immediate suppression? I have no doubt, that the instances above adduced are just what a Turk thus circumstanced would stumble upon: and, that he would make no hesitation in grounding his remarks on what he would term *the principles of sacred taste*: but whether his brethren should place an implicit confidence on all he should say, is another question: which, as far as I can see, ought to be determined on other grounds.

“John xi. 35.” exhibits another palpable instance of inflated style. The words *Εδάκρυσεν ὁ Ἰησοῦς*. “Jesus wept,” have ever been regarded as peculiarly sublime and affecting—rendered so by their simplicity as well as by their meaning: but in Ali Bey's Turkish they are: *بوکر حضرت عیسی کوز یاشنی دوکدی*, which I cannot better turn into English than in the words of Harwood: (“Then the illustrious) Jesus *burst* into a *flood* of tears!”

With respect to the first word *بوکر* *then*, although the common Greek Testaments have no word corresponding to it; yet, according to Griesbach, the word *καὶ* occurs in some MSS. and its corres-



ponding one in the Syriac, Persic, Arabic, Coptic, Ethiopic, Gothic, and Vulgate Latin, versions. There is, therefore, some authority for its insertion here in the form of *بوكر then*. The word حضرت, which is here rendered by *illustrious*, we have already considered. In the next place كوز ياشي is rendered by Meninski *Lacryma*. And the remaining word دوکدي is the pret. third person singular of دوکمک effundere. كوز ياشني دوکدي will, therefore, be exactly parallel to *lacrymas effudit*. Now the Greek verb, of which this is intended to be a translation, is δακρυω, and may be rendered by either *lacrymor* or *lacrymas effundo*, εδακρυσεν, will, therefore, be either *lacrymatus est*, or *lacrymas effudit*. The literal translation then in either case will be, upon admitting the particle και, as above noticed: *Tum Jesus lacrymas effudit*, according to the Greek; or, *Tum Dominus Jesus lacrymas effudit*, according to the Turkish. As Dr. Henderson's charge, therefore, appears to rest solely on his own mistranslation of the passage before us, we may now dismiss it.

But let us proceed. Acts xvii. 2. is translated by توراندن "from *the Pentateuch*." The original reads ἀπὸ τῶν γραφῶν "from *the Scriptures*," without limitation.

I answer, just as the word νομος meaning *the law* is used in the New Testament, to signify the whole of the Jewish system of religion, so is تورات used among the Mohammedans, for the whole of

the Old. The same is true of the Hebrew word תורה *Tórah*, of which the above is nothing more than a transcript in the Arabic letters. That this word means the *Bible* among the Turks, the authority of Meninski is sufficient to prove: and, that the Hebrew תורה, and the Greek νομος, *law*, have so been used in the Scriptures, the reader has only to turn to Schleusner's Lexicon of the New Testament, to be fully informed (sub voce νομος.)

Our next critique is on Acts xviii. 28. where we have كتب الاهيه "The Divine Books," "i. e. not the Bible alone, but also the Koran. Such is the meaning of the phrase in the Mohammedan world." We then have a citation from a Turkish book to shew, that by these books is meant, the Koran, the Law, the Gospel, and the Psalms. I answer, we are here circumstanced just as we were in the case of the words فردوس *firdaus*, رب *Rabb*, and الله *Allah*, the Mohammedans attaching ideas to these words different from those inculcated in the Scriptures. In the present case they include the Koran; and, include it they will, use what phraseology you please, in rendering the original τῶν γραφῶν. The Christians of the East, it is true, use a different phrase, viz. الكتب المقدسة *El Kutub El Mukaddasat*: still, a Mohammedan will include the Koran, because he believes it to be a holy book. In these cases, therefore, if I am not much mistaken, it rests

with the Mohammedans to correct their notions ; and not with the Christians to give erroneous translations in order to meet their prejudices, which must be the case if we would obviate the objections of Dr. Henderson.

In the next place we have Col. iii. 11. نه عجبي “*neither barbarian nor Tatar*” (Tartar usually). “Another instance,” says Dr. Henderson, “of gross anachronism. The Tatars were not known to the ancients, as a people, till the fifth century, and the name itself first occurs in the twelfth,” &c.

At what precise period this people began to be known in Europe or elsewhere by the name of *Tartar* or *Tatar*, is but of little consequence to our enquiry ; we shall therefore proceed to examine this critique in another point of view. The word occurring in the original, in this place, is σκυθης *Scythian*, which our orthodox Divines have supposed formerly to have designated that race of men, which has for many years been called *Tartar*. Schleusner says under the word : “*Scytha. Est nomen gentile significans incolam Scythiæ, seu ex Scythia oriundum. Scythia autem latissima olim erat regio, magnam Europæ, Asiæque partem, hodiernam nimirum Tartariam cum regionibus quibusdam finitimis complectens,*” &c. A Scythian, therefore, of ancient times, is supposed to have been of the same nation as a *Tartar* or *Tatar* of the present. Ali Bey, therefore, has

committed no mistake in rendering σκυθης by *Tatar*. But Dr. Henderson will persist in asserting that, notwithstanding all this, Ali Bey has committed an anachronism. I answer, this may be very true according to his principles ; but as Ali Bey did not translate for the use of the ancients who called these people *Scythians*, but for the moderns, who call them *Tatars*, he may perhaps be excused ; because, if he had introduced the word *Scythian* into his translation, it is probable that no Turk or Tatar, now in existence, would have understood him ! The translation is therefore, in this place, both correct and intelligible, neither of which would have been the case, had the Translator adopted Dr. Henderson's rules of Biblical interpretation.

“ James v. 4. The phrase Κυριος σαβωθ, ‘ Lord of Sabaoth,’ instead of being rendered چريپلر ربي ‘ Lord of *armies*,’ is commuted for the Koranic رب العالمين ‘ Lord of *the worlds*,’ which among Mohammedans properly means the three species of rational creatures in which they believe, angels, genii, and men.” “ Instead of being rendered چريپلر ربي ‘ Lord of *armies*,’ says Dr. Henderson. Let us now suppose it to be so rendered, and then see how the passage will stand. We have already seen what is meant by رب *Rabbi*. According to Meninski the former of these words, viz. چري cherí, means *Miles, exer-*

*citus, militia. Soldat. . . . Soldato, soldatesca. . . . gens d'armes, &c.*" Whence we have يکي چري Jen-y cheri. Nova Militia, or Janizary. By چريلر ربي therefore will be meant, *the God of troops, or soldiers*. Let us now see, how this will correspond with the original Κυριος σαβαωθ "Lord of Sabaoth." "Bis tantum legitur (says Schleusner, i. e. vox σαβαωθ) in N. T. Rom. ix. 29. et Jacob. v. 4. ubi Deus Κυριος σαβαωθ Dominus exercituum vocatur, quatenus imperio ejus omnia subjecta sunt, ut sit i. q. παντοκρατωρ. Exercitus Dei enim in V. T. modo *angeli*, modo *astra*, ob summam eorum copiam ac ordinem, quo moventur, modo *omnis rerum natura* dicitur, ut adeo, quando Deus Κυριος σαβαωθ dicitur, summam ipsius imperium et summa potestas indicetur, &c." By Lord of Sabaoth, therefore, appears to be meant, the Lord of both the heavenly and earthly hosts, comprehending all the creation of God. Now, does it appear, that the word چريلر *Cherilar*, will afford any such idea as this? A very good Lexicographer tells us, that it means nothing more than the Turkish militias, Janizaries or the like : ربي چريلر will, therefore mean, the God of these troops ; or, in the estimation of a well educated Turk, would perhaps extend as far as to Mars the God of war : but, in no case would it correspond to the above interpretation of *the Lord of Sabaoth*. We must therefore reject, as on former occasions, Dr. Hen-



derson's emendation. Let us now enquire, what is meant by the term which has been used by Ali Bey. By رَبِّ الْعَالَمِينَ *Rabbo lálamin*. The Mohammedans understand, as Dr. Henderson has observed, "Lord of *worlds*, comprehending angels, genii, men, &c." as may be seen in Marracci's notes to the first chapter of the Koran. By this phrase will therefore be meant, God of worlds, i. e. of all his own creation. In the Arabic of the Polyglott, Erpenius, of the Propaganda; in the Syriac, the Coptic, and Seaman's Turkish, we have the Hebrew word צְבָאוֹת or σαβωθ retained, in this place; but in the Malay, made under the inspection of the Dutch, we have the word used by Ali Bey, تَوْهَن سِرْوَسَكَلِينَ عَالَم. Túan serva sakalien *Aalam*. In Heb. i. 2. where αἰώνας is believed by the Commentators to have the same sense with the word σαβωθ, as above cited from Schleusner, the Arabic of the Polyglott, of Erpenius, the Propaganda, both the Syriac versions, and the Malay, have also the word adopted by Ali Bey. The Turkish translator, therefore, has not been the first to adopt it in a version of the Christian Scriptures: and, as there is no other word in use in the Turkish, which could have conveyed the full sense of the original, he had only this alternative, either to adopt the original word *Sabaoth*, as other translators had done before him, or, to employ this *Koranic* term, to which Dr. Henderson so loudly objects. The objection,



however, after all, seems to be principally directed against this word's conveying a notion of the *Genii*: to its meaning, *angels, men, &c.* there is perhaps no objection. The word, however, considered in itself, contains no such meaning; it means nothing more than the *worlds*: it is from the erroneous creed of the Mohammedans, that the other notion has arisen. It has already been remarked more than once, that if we are to use no such words as these, which are in common with Christians, Jews, and Mohammedans, although each community may interpret their bearings differently in their commentaries, there must necessarily be an end to all translation. As far as I can see, I believe Ali Bey to have given as good a translation of the phrase before him, as the genius of the Turkish language would admit of, if his reader misunderstand him, in consequence of either his own ignorance or prejudice, surely that cannot be fairly ascribed to inability, or want of faith in the translator.

The next objection is to the word  $\Delta\epsilon\epsilon$ , given as a translation for *εντολη*, *precept*, because it is found in some other passages to signify covenant. Dr. Henderson nevertheless allows, that it sometimes occurs in the sense of *precept*: but he says, we must be guided by the usage of the language. It is strange enough, that he should one minute allow, that the usage of the language sometimes attaches the meaning of *precept* to this word;

and the next affirm or infer, that the usage of the language is against it. But, waving these inconsistencies : if St. John be said to give a *new covenant* to believers, which he also exhorts them to observe, I would only ask, what difference there can be, between such a *covenant* and a *precept*? And, as the word manifestly means *precept* on some occasions, is not the context here sufficient to restrict its meaning to that sense? Let the reader examine the context and judge for himself, 1 John ii. 7.

The next animadversion is on the word دَجَال *Dedjial*, 1 John ii. 18. “As ye have heard that دَجَال *Dedjial* cometh.” “Now this is perfectly false,” says Dr. Henderson, “nobody ever heard of the coming of *Dedjial* till the time of Mohammed, &c.” Dr. Henderson will perhaps excuse me, if I say, this is also far from being true. The Christians of Syria, (and no doubt those of Arabia), had heard of this دَجَال at least 500 years before Mohammed was born. Dr. Henderson himself has allowed, that it is found in the Syriac Testament, written دَغُول *dagolo*, and that it is there put for ἀντιχριστος; which, however, he thinks is improper; because, it should seem, the *etymology* of both words is not exactly the same. Now, the Syriac Testament was probably completed in the first century of the Christian Æra; and, as the Christians of Arabia were formerly

of the Syrian communion, nothing can be more probable than, that this word was in use among them, and understood as designating the Antichrist. But whether they considered him as an opponent of Christ, or as a pretender, is not very easy to determine: it is probable they understood both. It was either from the Christians of Syria or Arabia that Mohammed adopted the word in his Koran, as the word is evidently of Syrian origin. The legend which has been grafted upon it by Mohammedan writers, was probably framed some hundred years after he was dead. We have this word, therefore, in the Syriac version, unaccompanied, indeed, “with Mohammedan ideas,” as Dr. Henderson has allowed: a literal translation of it is given in the Arabic of Erpenius (مسيح الكذاب), the same may be said of the Arabic of the Propaganda, and the Ethiopic version; but, in the Malay we have the very word دجال *Dedjäl*, unaccompanied, perhaps, with Mohammedan ideas, because, as before, “it occurs in the simple sense of *false*.” Now, whether we take *αντιχριστος* in the sense of *pro Christo*, as the etymology of it seems to require, or *contra Christum*, as the context does, I do not see what objection can be made to the word دجال or مسيح الكذاب *a liar*, or the *lying Messiah*; because in either case, he who substitutes himself for Christ, or he who opposes him in any other way, may

properly be termed a *liar*. And, as the Oriental Christians themselves seem to have taken the passage in this point of view, there appears to be no good reason, why we should condemn Ali Bey for using a word which had been so extensively adopted before his time. The Mohammedan Commentators, it is true, have framed some ridiculous stories respecting his person, as they also have respecting *Heaven, Paradise, Hell, the Earth*, &c. but few, perhaps, will go so far as to say, that a translator of the Christian Scriptures, cannot, on this account, ever make use of those words. The Roman Catholics have, in the same way, framed a ridiculous hypothesis on the name of St. Peter; but are we therefore, as Protestants, either to change or erase that word in such copies of the Scriptures, as we would present to them? I believe not: and consequently, that Dr. Henderson's principle cannot be adopted. And, as no good reason can be adduced why the word دجال should not be retained in this place; no objection can be made to Ali Bey's version on that account.

We may here be allowed to notice a remark made at page 10. of the Appeal. After lowering the character of Ali Bey for no very charitable purpose, Dr. Henderson proceeds: "He is said to have *intended* to embrace the Christian faith, but died before accomplishing his design, which furnishes an awful illustration of the delusive doctrine

inculcated by his version of Luke xxii. 32. “*One day* (بر کون) when thou art converted! . . . there is reason to fear that the ‘one day,’ the ‘convenient season,’ never arrived.” I answer, this phrase, according to Meninski, means, not only *unus dies*, but also *Quodam die, aliquando, olim*, the phrase بر کون, therefore, is perfectly parallel to ποτε, *when*, of the original. The translation is consequently correct. I leave it to others to shew, whether the doctrine inculcated is delusive or not.

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## CHAP. VI.

ON THE OMISSIONS DISCOVERED BY DR. HENDERSON IN THE  
TURKISH VERSION.

WE now come to Class the fifth, which contains a list of passages in which certain omissions are observable in the Turkish version.

The first omission noticed is Matt. vi. 15, τα παραπτώματα υμῶν, “your trespasses.” The passage will therefore read thus: “But if ye forgive not men their trespasses, neither will your Father forgive you,” omitting “your trespasses.” Let the reader judge whether the sense is not precisely the same in each case. The fact is,

the omission complained of, every reader will supply in his own mind, by the ellipse. It is remarkable enough, that some of the manuscripts, and several of the Oriental versions, omit the preceding *τα παραπτώματα αυτων*, which Griesbach has put down for a various reading. There is no doubt, however, in my mind, that the ellipse will account for the omission in the versions, which are, the Syriac, the Arabic of the Polyglott, the Saxon, the Vulgate, &c. Ali Bey therefore, has, in this omission, done nothing contrary to the laws of Biblical interpretation ; or, to the practice of former translators, to whose fidelity no one has objected. He has, in no point of view, injured either the sense or spirit of the original, but preserved both much better than he would have done, in my opinion, if he had given a translation of the words in question.

In the next place, Matt. viii. 5. the word *Ιησοῦ* is omitted. I answer, so it is in Griesbach's edition of the New Testament. The reader will there find his reasons for having done so ; which, should they fail to satisfy him, which, I believe, will not be the case, he will see, that Ali Bey's omission has not been made without good authority. If the reader will substitute *he* for *Jesus*, in the authorized version, he will be enabled fully to appreciate the value of Dr. Henderson's remark.

Matt. viii. 19. *προσελθων*, "*coming*," is also



omitted. Whether this is to be attributed to the translator, the copyist, or the printer, I know not; the omission, however, is of but little importance, no religious truth suffering on its account. The table of errata will here supply the defect, which should be corrected in a future edition.

The next omission noticed, is Matt. xxii. 16. in the word διδασκαλε, "Teacher." Here, as before, the omission is of little importance, the sense being complete without this word. In the next place, Matt. xxvi. 65. ὁ Ἀρχιερεὺς, "The high Priest," is left out, which is a fault: but, as the reader must necessarily supply the word in his own mind from the context, the sense of the text will be precisely the same in both the original and the translation. The next omission is in John i. 52. of the words τοῦ Θεοῦ, "of God," but here the word ملاك *Malaklar*, *Angels*, necessarily includes *of God*, the Mohammedans knowing of no angels, but the angels of God; the insertion of the words would be unnecessary in the translation, the omission is, therefore, of no importance.

Rom. i. 8. presents the next omission, and this is, of the word μου, *my*, that is, "*I thank God*," instead of "*I thank my God*." Little importance can, I believe, be attached to this; the Ethiopic translator seems to have been of the same opinion, for he also has omitted it. The

table of errata will properly supply this unimportant defect.

Rom. iv. 20. τοῦ Θεοῦ "*of God*," is omitted, and we read *the promise*, instead of *the promise of God*. The context, however, necessarily supplies the omission, as the promise of none but of God can be understood. The omission is, therefore, of little importance, the sense of the context remaining precisely the same in either case.

Rev. iii. 21. μετὰ τοῦ πατρὸς μου, "with my Father." "On this last passage," says Dr. Henderson, "I would remark, that the effect of the omission is to leave the Mohammedan in the dark, as to the *throne* on which the faithful and true Witness declares he was seated after his victory."

As this remark seems to involve important consequences, let us see whether it is well founded or not. Let us, in the first place, read the verse as it stands in the authorized English version, omitting the words in question. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down . . . on *his* throne." Now, to what does the word *his* refer in this place? A very cursory perusal of the chapter will shew the reader, whether he be Turk or Englishman, that the word *God* is the antecedent. I take it for granted, that every considerate reader will come to this conclusion: and,

if this be the case, the Mohammedan will not be left in the dark, as to the throne on which the Faithful and true Witness declares himself to be seated ; but will see, that it is the throne of God. So much for Dr. Henderson's inference, as to the Theological part of our enquiry. Let us next enquire, whether Ali Bey had any authority or not for the omission, with which he is here charged. If the reader will turn to the passage in Griesbach's Greek Testament, he will see, that these words are not found in several valuable Greek Manuscripts. That the Editio princeps of the Greek Testament, as well as that of Arethas, omits them : and, that some others read the passage differently. Now, can Dr. Henderson suppose, that all this has been done, in order to leave the Mohammedans in the dark ? Would it not be more just to suppose, that Ali Bey followed one or other of these copies ? Dr. Henderson, however, seems to disdain making enquiry on any part of this subject, which may seem to militate against his *feelings* : and, what is more strange, he is careless as to the accuracy of his assertions, should his criticisms be true in other respects.

Of the nine omissions noticed by him, under this head, two of them are found in several valuable manuscripts ; and of these, one has been preferred by Griesbach. Of the seven others, two can satisfactorily be accounted for by having re-

course to the ellipse; and the remaining five do not in any way affect the sense.

## CHAP. VII.

ON THE ADDITIONAL WORDS AND PHRASES, SAID TO EXIST IN THE  
VERSION OF ALI BEY.

WE now come to the last class of alledged corruptions, which is said to contain words or phrases, in addition to those found in the original. Of these the first is in Matt. xxvii. 5, 6. (an error of the press for 56.) دیکر مریم, "the other Mary," twice. It is true, دیکر مریم occurs twice; but the word مریم *Mary*, occurs only once more than it ought to do; and دیکر "*the other*," twice. This is undoubtedly a fault; and, if it came from Ali Bey, the parallel passage in John xix. 25, may probably have accasioned it: for there we have an account of three Marys witnessing the crucifixion. In the passage, under consideration, we have two Marys, with the mother of Zebedee's children, to whom Ali Bey, if this be the reading of his MS., has also given the name of Mary. I have some doubts, however, whether the error is not due to the copyist. Be this as it may, it may be corrected before the version is

put into circulation, which I should recommend to be done. Professor Kieffer has, I see, corrected it in the larger table of errata, but it will be better to cancel the page.

The next animadversion is on Rom. iii. 21, where the additional word كُتِبَ *books* occurs. Here Dr. Henderson remarks, "But the prophets testified of the Divine Righteousness, previous to their depositing their prophecies in writing." I answer, this may be very true, without at all affecting the question before us. If I mistake not, St. Paul here appeals not to the unwritten (if ever there was any), but to the written Revelation, "Now," says he, "the righteousness of God without the Law is manifested, being witnessed by *the Law* and *the Prophets*." By the *Law*, he must mean the *written Law*; and by *the Prophets*, their *written testimony*. As it would be absurd to appeal to that of which no one had any knowledge. Ali Bey has, therefore, very properly supplied the ellipse of the original.

Rom. iii. 22. *مَرَّةً* *us*, is added. We have, therefore, "unto *us* all, and upon all them that believe." This is certainly an addition to the words of the original; but, whether it is to the sense, I am not quite so certain. The translator, no doubt, inserted the word with the view of supplying an ellipse, which he supposed to exist in the original; but, whether such ellipse

exists or not, may be fair matter for debate, as it also may, in many such instances to be found in our own authorized version. For my own part, I do not think any such ellipse exists: but I do think, that its insertion is of too little importance to warrant the suppression of the edition on its account.

The next addition is Rom. x. 5. *فرايضي* which Dr. Henderson renders by *precept*. He is mistaken, however, for the word is in the plural number, meaning *precepts*. His citation is, in other respects, incorrect; for the addition is *يعني شريعتك قرايضي*, *That is, the precepts of the Law*. Ali Bey, in this instance, instead of saying *those things*, as in our version, gives the above translation, in which the sense of the antecedent declaration to which it refers, is fully expressed. In this instance, therefore, he has done nothing more than it was his duty to do. If Dr. Henderson has misunderstood him, he is not to be condemned on that account.

Rom. xi. 26. *بني sons*, is added. The passage will, therefore, read thus: "and shall turn away ungodliness from the *sons* of Jacob." I suppose Dr. Henderson will allow, that Jacob himself was dead, long before this declaration was originally made. The transgressions of the Patriarch himself, therefore, could not have been meant. By a figure very often used in the Scriptures, the name of the progenitor is often



put for that of the offspring; thus, the descendants of Jacob, who was also called Israel, are often called Israel; Edom is put for the descendants of Edom, and so of others. In the above instance, Jacob is put by the same figure for the descendants of Jacob; it being absurd to suppose, that the promise could have affected one, who had been many hundred years dead. The translation of Ali Bey has, therefore, very properly supplied the ellipse of the original; and Dr. Henderson, as in many former instances, has offered an absurd remark.

Rom. xiv. 1. لطف ايله *courteously*. According to Schleusner, the Greek verb found in the original, has precisely this sense. “Benigne aliquem et humaniter tracto, favore meo dignor,” &c. Rom. xiv. 1. τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, eum vero, qui est fide infirma et imbecilla, *benigne et humaniter quoquo modo tractate*,” &c. The translation is, therefore, correct. I may be allowed to add, that without the above addition, it would have fallen short of the sense of the original.

“Rom. xiv. 14. تعليمات ايله *by the doctrine* of the Lord Jesus.” But Dr. Henderson’s translation is here, as in some other instances, incorrect. The correct translation is, *by the teachings of the Lord Jesus*, which, according to the commentators, is the true meaning of the passage. “Id est,” says Grotius, “*per Christum, qui mihi*

hoc apertius quam aliis revelavit." And Vatablus, "qui me docuit." The passage is, therefore, accurately translated, and Dr. Henderson's objection must fall to the ground.

Rev. iii. 7. "The keys of *the house* of David." *The house*, therefore, has been added. Drusius says on this passage, "Τὴν κλεῖδα τοῦ Δαβὶδ. Qui hanc Scripturam sollicitant contra omnium codicum fidem, næ illi nesciunt quid sit *mons DOMINI*. Nam *mons DOMINI* dictum pro *mons domûs DOMINI*. Sic Moria vocatur. Eodem modo hîc dicitur *clavis David*, pro *clavis domûs David*. Ellipsis est si non nota tamen certa et indubitata, de qua ne *Carneades* quidem, si viveret, dubitaret." Grotius says it means, "plenissimum imperium in *domo Dei*," &c. Ali Bey has, therefore, translated this passage correctly, notwithstanding Dr. Henderson's animadversion.

Rev. iii. 12. We have *عمود كبي* like a pillar, instead of a pillar, that is, "Him that overcometh, will I make like a pillar," &c. To make a man into a pillar, would certainly sound extremely odd in the ears of a Turk, or, indeed, in those of any other man, who had not been previously informed, that the expression is metaphorical. Bishops, and other leading persons in the Christian Church, have, it should seem, been termed pillars, because they have been considered as supporters of the Christian doctrine and

discipline, just as pillars are of the fabric of the Church: they have, therefore, been considered as *like pillars*. The word *like*, therefore, as introduced above, does nothing more than supply an ellipse, without which, even the original itself cannot be understood, and the Turkish would be perfect nonsense. Schleusner says *στύλος* is “omne quod rectum stat, aut *instar columnæ* ascendit et sursum agitur.” We may, therefore, dismiss Dr. Henderson’s remark as hypercritical.

Our last critique is on “a very objectionable addition of frequent occurrence; the prefixing of the word شريف ‘noble, excellent, sacred,’ &c. to certain substantives, &c.” I answer, the taste of the Orientals differs very widely in this, as well as many other respects, from that of Dr. Henderson. In the preface to the Turkish Psalter already noticed, this very objectionable word is employed by the Metropolitan of Angouri himself, just as it has been by Ali Bey; and in addition to one of the words adduced by Dr. Henderson, viz. انجيل شريف, which is there written *ἰντζιλ σερρίφ*, *the sacred Gospel*. This practice, therefore, is not confined to the Moham-medans, but is used by the highest authorities in the churches of Turkey. In this case, therefore, Ali Bey has done nothing more than translate his original, by the usual modes of expression adopted among the people for whom his Work

was intended: and, as the omission of this word, although not found in the original, would imply a high degree of disrespect in the estimation of every Turk, whether Mohammedan or Christian, which would not appear in reading the original, I have no doubt whatever, that Ali Bey has here done what it was his duty to do, as a faithful translator of the Scriptures.

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## CHAP. VIII.

RECAPITULATION OF THE ARGUMENTS ALREADY ADDUCED. ADDITIONAL CHARGES OF DR. HENDERSON GROUNDLESS. NOTICE OF THE TESTIMONY OF THE MISSIONARIES AT ASTRACHAN. DR. HENDERSON'S RETIREMENT FROM THE BIBLE SOCIETY'S SERVICE, NOT PURELY ON ACCOUNT OF THE TURKISH VERSION. CONDUCT OF THE EDITOR OF THE CHRISTIAN REMEMBRANCER NOTICED, AS ALSO THAT OF THE EDITOR OF THE NEW EVANGELICAL MAGAZINE. CONCLUSION.

IN reviewing the whole question before us, we find, that Dr. Henderson's account of the life and character of the Turkish translator, in the first place, is partial and defective:—that his statement respecting that class of translators in which he has placed him, is erroneous. His insinuations, therefore, grounded on these premises, however inapplicable they may be to the subject before us, are disingenuous.

In the next place, all the renderings of the word  $\Theta\epsilon\omicron\varsigma$ , which Dr. Henderson has affirmed ought to have been given by the word  $\text{الله}$  *Allah*, consist in some word or phrase, signifying precisely the same thing, the adscititious words to which he objects, adding nothing whatever to the sense of the original. Nor are the words, so used, technical, as he has translated and represented them, but such as are in common use in works of theology. In two instances indeed the word  $\text{Κυριος}$ , *Lord*, has been omitted; but no injury has been done to the sense of the original on that account. Nor has he proved, in any one instance, that any name found in the original has been mistranslated by Ali Bey; he has only objected to some as being inconsistent with his canons of criticism, which are, however, false.

In his next class he has objected to what he calls 'The useless employment of synonymes:;' but here, he has totally put out of the question the usage of the Oriental languages, and the sense of the passages which may call for such reduplication of similar words. In all these cases, no meaning has been given at variance with the original, the only sin committed by the translator being against the opinions of his Reviewer; which, however, he has not attempted to shew are well founded.

"Want of uniformity" is the next charge: but here our Reviewer has forgotten to shew



that the laws of translation require any such uniformity, &c. as he has contended for: and the fact is, no such laws exist. And, as he has not attempted to argue in any case, that the word or phrase employed was objectionable, we may dismiss this class of remarks without further consideration.

The next animadversions are on what are called "false renderings." But here the mistakes have originated not with the translator; but in Dr. Henderson's misconception of his language, or of the sense of the original so translated. In one instance, indeed, perhaps a better translation might be proposed. I mean (in p. 34,) where *idolaters* are put for *τα εθνη* the nations or Gentiles: but it has been shewn, that this is far less objectionable than Dr. Henderson has represented it to be. *everlasting fire*, would certainly be more literal than *hell fire*, (p. 35); but, as the sense is the same in both cases, the difference in words is unimportant. The instances pointed out under this, and the preceding heads, in which our Lord's divinity is said to be impugned, have been misrepresented; nothing being more certain than, that the renderings of Ali Bey establish that doctrine in the most unequivocal manner, just as they would, had the renderings proposed by Dr. Henderson himself been adopted. Many of the emendations pro-



posed by him, would either make the translation unintelligible, or would subject it to the same, or greater objections, than those already made. It is true we find that *a lion* is given as a translation for ο λεων, but here the context rectifies the mistake.

Under the head of omissions, nothing has been adduced which tends in any way to disguise or alter the sense presented in the original ; many of the best Greek manuscripts and ancient versions presenting the same readings: others may be accounted for by having recourse to the ellipsis. The word προσελθων, “ coming,” Matt. viii. 19. is, it is true, omitted, which may have happened from accident; but this, with one or two more, which by no means injure the scope of the context, may be given in the table of errata.

Under the head of additions, (p. 47), “ *the other Mary*” is superfluous: the rest has originated in the mistakes of Dr. Henderson. Nor is there another instance in which it can be shewn, that an unnecessary addition has been made, or which may not be amply borne out by the practice of former translators.

We can now say, without the fear of contradiction, that every one of the following assertions are groundless and false, at least in the sense which they are intended to convey, (p. 62.) “ The version of Ali Bey is truly *Mohammedan*. That it exhibits the *Mohammedan God*, Moham-

medan *genii*, Mohammedan *saints*, Mohammedan *conversion*, the Mohammedan *faithful*, the Mohammedan *Scriptures*, the Mohammedan *Sabbath*, the Mohammedan *Antichrist*, and the Mohammedan *Paradise*." And might not Dr. Henderson have added, which would have accounted for almost all that had preceded, It is written in a *Mohammedan language*! "Are our modern translators," says He, "to be supposed capable of accommodating the sacred, established, and unbending phraseology of the Spirit of God, to the capricious notions and *erroneous language* of those for whose use their versions are intended?" This is in Dr. Henderson's very best style truly. For my part, I had always supposed that versions of the Scriptures should be so made as to be intelligible, at least, to those for whom they had been intended; and that how unbending soever the phraseology of the originals might be, they must be rendered, in a translation, by the phraseology in use among the people, for whom such translation is made in order that they might understand them, however different their style and taste might be from that of the original Hebrew or Greek texts. I take for granted every one who has thought at all upon this subject will come to the same conclusion: and, upon examining the question before us, will allow, that Ali Bey has, notwithstanding the misfortune of his having written in a *Mohammedan language*, using the

*Mohammedan* word الله *Allah*, &c. for God, which, however, our Reviewer recommends, given a faithful representation of the Divine originals, which he undertook to translate.

Dr. Henderson gives the testimony of the Missionaries at Astrachan (p. 51.) in favour of his sentiments on the Turkish version. If I have not been erroneously informed on this subject, these Missionaries have tendered their testimony on both sides of the question. Their evidence, therefore, must stand for nothing. The testimony of his fellow traveller, Dr. Paterson, is also adduced at page 53 : but as he has ingenuously confessed, that he is not acquainted with the Turkish language, his evidence must also be rejected.

Another of Dr. Henderson's arguments I shall briefly notice, and that is, his having dissolved his connection with the Bible Society, in consequence of their not acceding to the terms of his Appeal. This, I believe, cannot be construed as tending to shew, that his representations were therefore true; the only thing it can prove, in any case, must be, his own conviction of their truth. But of this even, I have considerable doubts. "No man," says Dr. Henderson (p. 56.) "of an unprejudiced mind will suppose us capable of renouncing the bright hopes we entertained in regard to our journey into Persia, and dissolving a connexion so honourable in itself, and on which depended the whole of our temporal support, without rationally

adequate ground to justify so very important a measure. For my own part," continues he, "*I am willing to rest* the question relative to the propriety of my resignation of the Society's agency, *solely* upon the point at issue." And again, "But I will cheerfully bear the blame attaching to the imputation, rather than enter upon *the discussion of points* that would prove as ungrateful to the feelings of the reader, as they are painful to my own."

I would only ask the Reader, whether some *other points* of disagreement between Dr. Henderson and the Society are not here intimated? This, I think, must strike every one who has no other means of information on this subject: and, to those who have, it must amount to something like demonstration, that there really was some other cause, co-operating at least with the *ostensible one*. Which may have predominated in the mind of Dr. Henderson is not for me to say: but I will not dispute the fact, that he *was willing* to rest the merits of his case *solely* on the version in question. I believe, therefore, that much less weight is to be attached to this consideration, than either Dr. Henderson himself, or his Reviewer, the Editor of the Christian Remembrancer, has thought proper to attach to it. (No. 62. p. 101.)

I would now ask the Editor of the Christian Remembrancer, whether it would not have been

more prudent in him, first to have ascertained the accuracy of Dr. Henderson's statements, before he had adopted them as his own?—Whether it is consistent with the title of his work, or with the cause he has taken in hand, to magnify the importance of *ex parte* statements, of the accuracy of which he has not the means of judging? The two excellent and venerable Societies, of which he would be considered the champion, I am very sure require no such aid as this: and truly sorry I am to see the cause of our truly Apostolic Church, and the interests of the venerable Societies already alluded to, attempted to be supported on grounds, which every sincere member of that Church cannot but deplore,—every zealous member of those Societies must deprecate as ruinous. I now take my leave of that gentleman, assuring him, that the cause he would be understood to advocate, I admire and love; the only motive for my addressing him has been, a wish to suggest to him the propriety of adding to his zeal knowledge, and to knowledge temperance.

I may now perhaps be allowed to notice another Reviewer, who has hailed this Appeal of Dr. Henderson as a document, upon which it is his hope the public will not hesitate to act. One specimen of this good Reviewer's reasoning will be sufficient to evince the love of truth, by which he has been actuated. "There is not a page," says he, citing Dr. Henderson's Appeal, "nor



scarcely a verse in the volume, that does not contain something or other of an objectionable nature." "It must be remembered," says our Reviewer, "that his examination extended to only *three* books, that is to say, on the scale exhibited in the Appeal, for he *appears to have read nearly the whole*," &c. Now let us cite Dr. Henderson *versus* Dr. Henderson and his Reviewer, the Editor of the New Evangelical Magazine.\* "*Some of the books of the New Testament*," says Dr. Henderson, in his post-script (p. 64.) "as contained in this translation, *I have never read, nor is it likely I ever shall*.... I should consider it criminal to waste my precious time on so thankless and unedifying a subject." Dr. Henderson, therefore, has made an assertion, whether true or false, it is impossible for him to say : yet no one will question the goodness of his intentions, or that the love of truth was his sole motive in writing and publishing his Appeal. Now our impartial Reviewer has no doubt in his own mind, that the public ought to act promptly on such representations as this! I would only ask him, does the title of his Work call for such a stand for the truth as he would have made? But further, had he never read Dr. Henderson's own refutation of his own assertion? If he had not

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\* No. 113. p. 76.



read the Appeal through, where is his integrity as a Reviewer? If he had, where is his honesty in concealing what he knew to be answer sufficient to the passage which he had cited? I now leave this matter with his own conscience, hoping that he, like his brother *the Remembrancer*, will hereafter bear in mind, that the cause of Religion and of truth requires no unhallowed means for its support; and that, whether he assume the imposing title of *Orthodox* or *Evangelical*, he will by no means be justified in the sight of his Judge, in doing evil that good may come.

I now leave this question to the impartial reader. Whether the charge of inability in those who advised the Committee on the subject of Dr. Henderson's letter has been met or not, is not for me to say. In any case, I may be allowed to say, with regard to myself, that my opinion was given, without any feeling whatever on other questions, with which, I believe, all knew the Appeal was connected. If I have erred, I have to claim the reader's indulgence. If not, I trust Dr. Henderson and his friends will consider the trouble which I have taken in writing this Reply, not intended merely to oppose him and his interests; but with the desire of putting this question in its proper point of view before the Public, which indeed the step taken by Dr. Henderson himself made almost imperative.



## APPENDIX.



## APPENDIX (A).

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LIST of MEETINGS of the GENERAL COMMITTEE of the BRITISH and FOREIGN BIBLE SOCIETY, and of the SUB-COMMITTEE for Printing and General Purposes, in which the subject of the TURKISH TESTAMENT has been brought under consideration.

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COMMITTEE, *May 15, 1820.*

Strictures from Drs. Henderson and Paterson on the Turkish Testament, referred to Professor Kieffer; and printing of the Bible suspended until his opinion arrives.

COMMITTEE, *June 5, 1820.*

Farther Strictures from Dr. Henderson.—Letter from Professor Kieffer, stating that he has corrected the error pointed out in the book of Revelations, &c.

COMMITTEE, *June 19, 1820.*

Letter from Professor Kieffer, with remarks on the above Strictures.

COMMITTEE, *July 3, 1820.*

Referred to Sub-Committee to confer with Dr. Paterson on the subject of the above Critique.

SUB-COMMITTEE, *July 5, 1820.*

Conference with Dr. Paterson.—Circulation of Turkish Testament suspended.—Drs. Henderson and Pinkerton, the Missionaries at Astrachan, and Professor Kieffer to be requested to revise the edition.—Printing of Old Testament further suspended.

COMMITTEE, *April 2, 1821.*

Letters from Drs. Pinkerton and Henderson, and Missionaries at Astrachan.—Referred to Sub-Committee.

SUB-COMMITTEE, *April 6, 1821.*

Letters from Drs. Henderson and Pinkerton and the Missionaries read.—Subject deferred until arrival of Dr. Pinkerton in London.

COMMITTEE, *June 18, 1821.*

Mr. Fonton's Revision of the Turkish Pentateuch and part of the New Testament presented.

SUB-COMMITTEE, *August 9, 1821.*

Subject fully considered.—Resolved to circulate the Testament, when a Table of Errata shall have been prepared, and certain leaves cancelled.—Professor Kieffer to proceed with the Old Testament, and purify the text from every thing extraneous: also to consult Baron de Sacy and Professor Lée on any doubtful passages.

COMMITTEE, *Sept. 3, 1821.*

Opinion of Professor Lee on the Turkish Testament, and on Dr. Henderson's Criticisms, read.

COMMITTEE, *March 4, 1822.*

Letter from Drs. Henderson and Paterson read, acknowledging receipt of Resolutions respecting Turkish Version.—Referred to Sub-Committee.



SUB-COMMITTEE, *March 8, 1822.*

Letter from Drs. Henderson and Paterson considered.—Statement respecting the Turkish Version to be prepared by Lord Teignmouth.

SUB-COMMITTEE, *March 29, 1822.*

Lord Teignmouth's Statement read.

COMMITTEE, *June 1, 1822.*

Cancel leaves and Table of Errata presented, from Professor Kieffer.—Opinion of Mr. Rhazit read.

SUB-COMMITTEE, *June 24, 1822.*

Cancels and Table of Errata referred to Professor Lee.

SUB-COMMITTEE, *August 24, 1822.*

Professor Lee's opinion read.—Messrs. Stokes and Platt, and Rev. T. Hartwell Horne requested to peruse Table of Errata, with a view to reduce the number.

SUB-COMMITTEE, *Sept. 9, 1822.*

Report of Messrs. Stokes, Platt, and Horne presented.—Number of Errata reduced from 216 to 51.—Two additional Cancels recommended.—Report considered and agreed to.

SUB-COMMITTEE, *Oct. 28, 1822.*

Letter from Dr. Henderson read.—Professor Kieffer to send literal translations of any passages in the Old Testament, which require to be altered; and also of the alterations which he proposes.

COMMITTEE, *Jan. 20, 1823.*

Letter read from Professor Kieffer respecting the cancel leaves and Table of Errata.—Copies to be sent to places whither Turkish Testaments have been forwarded.

COMMITTEE, *March 24, 1823.*

Letter from Dr. Henderson read, stating his opinion that the Turkish Testament cannot be so far improved as to be rendered fit for circulation.—Referred to Sub-Committee.

SUB-COMMITTEE, *April 2, 1823.*

Former proceedings reconsidered.—Professor Lee to prepare a series of questions for consideration of Turkish scholars.—Meanwhile circulation of Testament further suspended.

COMMITTEE, *April 7, 1823.*

Questions prepared by Professor Lee referred to Sub-Committee.

SUB-COMMITTEE, *May 23, 1823.*

Mr. Platt reported that the Turkish Testament had been submitted to Rev. Messrs. Usko and Renouard.

COMMITTEE, *June 23, 1823.*

Letter read from Rev. Mr. Renouard, with his opinion of Turkish Testament, and promise of literal translation of passages from Turkish into English.

COMMITTEE, *August 4, 1823.*

Letter read from Rev. Mr. Usko, containing his opinion of Turkish Testament.

COMMITTEE, *October 11, 1823.*

Opinions read from Messrs. Petropolis and Erémian.—Also from seven Orientalists in France.

COMMITTEE, *Nov. 3, 1823.*

Letter from Rev. Mr. Renouard read, with translation of different passages, &c.

COMMITTEE, *Nov. 11, 1823.*

Letters from Professor Kieffer read—with his remarks on the Criticisms of M. Petropolis and Erémian.—Sub-Committee to be specially summoned to consider the whole question.

SUB-COMMITTEE, *Dec. 15, 1823.*

Subject fully considered.—Suspension of circulation of Testament removed.

## APPENDIX (B).

*Extract from the Minutes of the Committee of the  
British and Foreign Bible Society.*

Dec. 15, 1823.

AT a Meeting of the Sub-Committee for Printing and general purposes:

PRESENT:

Right Hon. Lord TEIGNMOUTH, President, in the Chair.

Right Hon. Lord BEXLEY, Vice-President.

*With the Secretaries and other Members of the Sub-Committee,*  
assisted by the Rev. G. C. Renouard, B.D. late Arabic Reader in the University of Cambridge, and the Rev. J. F. Usko, both formerly Chaplains to the British Factory at Smyrna.

THE Sub-Committee having been assembled, pursuant to a Resolution of the General Committee, for the purpose of considering whether the Turkish New Testament, translated by Hali Bey, and edited by Professor Kieffer, shall be circulated, think it proper, in the first instance, to premise, that the circulation of this Work was suspended in consequence of a letter received from Dr. Henderson in the spring of this year, strongly censuring and condemning it. The errors imputed to it are various, namely, typographical, omissions, misrepresentations of the sense of the original, various expressions for the same word, synonymes for the name of God, epithetical additions to His name, and to that of our Saviour, the use of obsolete language, and the excessive introduction of Arabic and Persian words.

To ascertain the importance and extent of these imputed errors, some of which had been corrected in the previous revision of the Work by the care of Professor Kieffer, the Committee adopted the only safe and practicable mode in their power, by proposing a series of queries on the subject to the learned Orientalists in France and elsewhere.

Answers to these queries having been received, the Printing Sub-Committee, assisted by the judgment of the Rev. G. C. Renouard, late Arabic Reader at Cambridge, and formerly Chaplain at Smyrna, and the Rev. J. F. Usko, also formerly Chaplain at Smyrna, who favoured the Sub-Committee with their attendance on this occasion, now proceeded to the perusal and consideration of the following papers:

No.

1. Letter from Dr. Henderson, above referred to, dated Petersburg, January 19, 1823.
2. Letter from Professor Kieffer, dated Paris, March 30, 1823, giving an account of the scrupulous accuracy with which the edition of the Turkish New Testament in question had been revised.
3. Queries drawn up by Mr. Platt,\* and transmitted to various Oriental scholars, as above stated, in May 1823.
4. Letter from Professor Kieffer, dated Paris, August 20, 1823, announcing the receipt of several answers to the above queries, and enclosing the following:
  5. Answer of M. le Baron Silvestre de Sacy.
  6. Answer of M. Jaubert, second Interpreting Secretary to the King of France for the Oriental languages, Professor of the Turkish language at the Royal Library of Paris, author of a Turkish Grammar, and

\* Founded on the suggestions of Professor Lee, see Appendix (A), Committee, April 7, 1823.

- formerly in the service of the French government in Turkey, Egypt, and Persia.
7. Answer of M. Garcin de Tassy, author of several Oriental works, who has for some years devoted himself especially to the study of the Turkish language.
  8. Answer of M. Langlès, Conservator of Oriental MSS. in the Royal Library of Paris.
  9. Answer of M. Andréa de Nerciat, late Interpreter at Constantinople, and formerly in Syria and Persia.
  10. Answer of M. Caussin de Perceval the younger, late Interpreter at Constantinople, and in Syria, and now Professor of Modern Arabic at the Royal Library of Paris.
  11. Answer of M. Bianchi, one of the two Assistant Interpreting Secretaries to the King of France for the Oriental languages, and late Interpreter at Smyrna.
  12. Answer of M. Desgranges, Assistant Interpreting Secretary to the King of France for the Oriental languages, colleague of M. Bianchi, subsequently transmitted by Professor Kieffer.
  13. Letter from the Rev. H. D. Leeves, dated Constantinople, August 23, 1823, giving an account of his enquiries respecting the character of the version in question, and enclosing remarks on it in answer to the queries proposed, from
  14. M. Petropolis, late Turkish Secretary to the Greek Patriarch,
  15. And from M. Erémian, Interpreter to the Danish Legation at Constantinople.
  16. Reply of Professor Kieffer to the remarks of M. Erémian.
  17. Observations of the Rev. G. C. Renouard, on the same.

18. Letter from the Rev. Mr. Renouard, dated Swanscombe, October 24, 1823, containing his opinion on the character of the version in question, and on the importance of the testimonies adduced in its favor, and enclosing
19. A translation by the Rev. Mr. Renouard of several passages from various parts of the New Testament of Hali Bey, rendered literally into English from the Turkish version.
20. Letter from the Rev. J. F. Usko, dated Orsett, July 14, 1823, containing his answer to the queries proposed as above, on the character of the Turkish version of the New Testament.
21. Opinion of the Right Hon. Lord Teignmouth on the general result from the whole of the documents above enumerated, written in December 1823.
22. Letter from Professor Kieffer, dated Paris, May 18, 1823, giving an account of various oral communications, which he had had on the subject of the Turkish Testament, with Messrs. Popoff and Paterson.

These papers having been severally read and considered, the following

*Resolution was unanimously adopted:*

That upon the most attentive consideration of the preceding documents on the subject of the Turkish Testament, this Sub-Committee see no sufficient reason for longer suspending the circulation of it.

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AT A MEETING OF THE GENERAL COMMITTEE, *Dec. 29, 1823.*

The minutes of the Printing Sub-Committee of December 15, were read and confirmed.



## APPENDIX (C.)

*Extract of a Letter from Professor Kieffer, addressed to Mr. Platt, Honorary Librarian to the British and Foreign Bible Society. (Paper No. 4. before the Sub-Committee.)*

Paris, le 30 Août, 1823.

Je suis enfin en état de répondre à la partie de votre lettre du 19 Juin dernier, qui avoit pour objet de connoître l'opinion des Savans Orientalistes de Paris sur la version Turque du Nouveau Testament faite par Ali-Bey.

C'est particulièrement l'opinion des personnes, qui ont été longtems au Levant et qui connoissent la langue Turque par la pratique, qu'il importoit de connoître. Et je crois avoir satisfait la Société Biblique Britanique et Etrangère avec la plus grande impartialité.

Comme les questions que vous m'aviez adressées, étoient quelquefois un peu vagues, j'ai expliqué à ces savans en quoi consistoient les principaux reproches que contenoit la critique de Monsieur Henderson.

Les avis des Savans Orientalistes, que je vous transmets aujourd'hui sont au nombre de Sept ; savoir,

- 1°. de Monsieur le Baron de Sacy. Ce savant est déjà trop bien connu de la Société pour que j'aie besoin de rien ajouter sur ses grandes connoissances dans les idiomes de l'Orient, et sur l'intérêt sincère qu'il prend aux travaux de la Société.
- 2°. de Monsieur Jaubert, qui après avoir rempli plusieurs missions en Turquie, en Egypte et en Perse, est aujourd'hui Second Secrétaire Interprète du Roi pour les langues Orientales, et Professeur de langue Turque à la Bibliothèque du Roi.
- 3°. de M. Garcin de Tassy, qui est connu par plusieurs ouvrages Orientaux, et qui s'occupe, depuis quelques années, tout particulièrement de l'étude de la langue Turque.

- 4°. de M. Langlès. Son nom Européen est tellement connu, surtout en Angleterre, que je ne crois pas avoir besoin de rien ajouter sur son compte.
- 5°. de M. Andréa de Nerciat, qui a été longtems, en qualité d'Interprète, à Constantinople, en Syrie, en Perse, et qui travaille présentement à la confection d'un Dictionnaire Persan.
- 6°. de M. Caussin de Perceval fils, qui s'est particulièrement occupé de l'étude de la langue Turque, et qui est maintenant Professeur de l'Arabe vulgaire à la Bibliothèque du Roi, après avoir passé plusieurs années à Constantinople et en Syrie, en qualité d'Interprète du Gouvernement Français.
- 7°. de M. Bianchi, qui, après avoir étudié la langue Turque à Constantinople, et avoir rempli les fonctions d'Interprète à Smyrne, est aujourd'hui l'un des deux Secrétaires Interprètes-Adjoints du Roi pour les langues Orientales.
- 8°. L'opinion de M. Desgranges, autre Secrétaire-Interprète Adjoint du Roi pour les langues Orientales, ne m'est pas encore parvenue ; mais je vous l'enverrai.

KIEFFER.

The eight following Papers are Extracts from the enclosures referred to.

I. *From M. le Baron Silvestre de Sacy.*

J'ai lu attentivement plusieurs chapitres de S. Matthieu et le premier chapitre de S. Jean, dans la traduction Turque, et je n'ai point trouvé que le traducteur ait sacrifié la fidélité à l'élégance. Je ne pense pas non plus qu'il ait fait trop d'usage des mots Arabes. La version me paroît aussi littérale qu'il est possible, si l'on veut être entendu des Turcs. Les termes de l'original sont quelquefois susceptibles de plusieurs sens, et dans ce cas il faut

bien que le traducteur se détermine pour 'un des sens. Ainsi dans l'Evangile de S. Jean, ch. i. ver. 5. le mot κατέλαβεν dans ce passage, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν, est pris ordinairement dans le sens de *comprendre, connoître*, et c'est celui qu'a adopté le traducteur Turc: mais il pourrait aussi signifier *s'emparer d'une chose, s'en rendre maître, s'en saisir*, comme dans ce passage: ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, et il serait possible que l'Evangéliste eût voulu dire que *les ténèbres n'ont pas étouffé et anéanti la lumière*. Toute traduction intelligible est nécessairement une sorte de commentaire, et par conséquent on ne peut pas faire un reproche au traducteur Turc d'avoir quelquefois employé deux mots pour exprimer un seul mot de l'original, comme بر et تقوي pour rendre le seul mot δικαιοσύνη, mot qui dans le Grec du N. T. a une acception toute particulière.

Les formules employées par le traducteur en parlant de Dieu et de Jésus Christ ne me paroissent ni altérer le sens, ni porter aucun préjudice réel à la fidélité de la traduction. Si la traduction étoit faite principalement pour des Mahométans, il seroit convenable de les employer. Mais dans une traduction faite pour des Chrétiens, j'aimerois mieux n'en pas faire usage. Je préférerois aussi le nom de يسوع pour *Jésus* à عيسى qui est une forme Mahométane. Et si on faisoit une nouvelle édition, je conseillerois d'adopter ce changement. Je voudrois aussi qu'on conservât le nom de Jérusalem, auquel le traducteur a substitué l'expression moderne قدس شريف.

J'ai remarqué quelques libertés prises par le traducteur que je ne condamne pas, mais sur lesquelles les opinions pourroient être partagées. Ainsi il traduit Γαλιλαία τῶν ἐθνῶν par *la Galilée des idolâtres*; au lieu de ἐν χωρᾷ καὶ σκιᾷ θανάτου, ou suivant la Vulgate, *in regione umbræ mortis*, il met, *dans l'ombre de la région de la mort*. Au lieu de, ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, il traduit: *il a donné la puissance de devenir enfans de Dieu à tous ceux qui le recevant ont cru en son nom*. C'est ici un exemple des libertés qu'a prises le traducteur pour

se conformer au génie de la langue Turque. Je ne pense pas qu'il y ait altération du sens.

Pour me résumer, mon avis est que dans une nouvelle édition il serait bon de faire quelques changemens, mais que la version dans son état actuel n'offre aucun défaut important, et qu'il n'y a point de motif de la supprimer.

le Baron SILVESTRE DE SACY.

26 Août 1823.

## II. *From M. Jaubert.*

Le but principal que le traducteur Turc a dû se proposer a été sans doute de se rendre intelligible aux personnes qui savaient lire, et par conséquent c'était la langue des livres qu'il fallait leur parler. Or cette langue ne diffère pas tellement de la vulgaire, qu'un homme du peuple ne puisse très bien saisir, par exemple, le sens d'un sermon écrit en Turc relevé, ou celui d'une histoire élégamment racontée par un *meddah*. Il est vrai que par compensation, l'homme instruit comprendrait parfaitement le Turc des halles; mais on sent ce qu'aurait de choquant pour lui l'emploi d'un idiome grossier, bas et trivial.

Puisqu'il fallait opter entre la langue littéraire et la langue vulgaire, le nouveau traducteur a donc très bien fait de choisir la première et de ne pas perdre de vue que pour quiconque veut la parler et l'écrire correctement, il est non seulement permis, mais même indispensable d'employer très fréquemment des mots et des locutions entièrement exotiques.

Cela est tellement vrai que dans les manuscrits Tartares les plus anciens, on retrouve presque autant de mots Persans et Arabes que dans le Turc de Diarbiker, d'Erzeroum, de Smyrne, de Constantinople et d'ailleurs. Loin de nuire à la clarté et à la simplicité de la phrase originale, ce mélange rend la version à la fois plus convenante et plus intelligible; but que tout traducteur doit se proposer.

Afin de rendre ceci plus sensible, qu'on nous permette de

prendre pour exemple la traduction de l'oraison dominicale contenue dans la version Tartare d'Astrakhan et de comparer cette traduction à celle d'Aly Bey.

*Version d'Aly Bey.*

اي كوكلرده اولان بابامز اسمك مقدس اولسون  
ملكوتك كلسون كوكده مرادك نيسجه ايسه يرده دخي  
بويله اولسون

هركونكي اتمكيمزي بزه بو كون وير  
وبزه صوچلرمزي باغشله نيسجه كه بز دخي بزه صوچلو  
اولانلره باغشلارز  
هم بزي اغوايه صالمه آلا بزي خبيثدن قورتار

*Version d'Astrakhan.*

كوكلرده اولان اتامز ادك مقدس اولسون  
مملككت يتشسون مرادك يرده اولسون كوكده دخي  
(اوادوغي) كبي

هركونكي اتمكمزي بو كون بزه وير  
وبورجلرمزي بزه بغشله بزم دخي بورجلورمزه بغشلدوغمز  
كبي

وبزي صنماغه كتورمه لك يرامزدن بزي قورتار

Sur les 34 ou 35 mots employés pour rendre cette prière dans la version Tartare, il y en a cinq d'Arabes, et sur les quarante dont se compose la version d'Aly Bey sept *idem*. Examinons quels sont ces mots.

1<sup>er</sup> *Verset*. Il est évident que le mot Arabe اسم employé dans la version d'Aly Bey est à la fois plus convenable et plus

élégant que le mot Turc *اد* : plus convenable puisqu'il est consacré dans les formules religieuses, telles que *اسم مبارك*, *بسم الله*, plus élégant puisqu'il est usité chez les personnes qui se piquent de parler purement.

2<sup>e</sup> *Verset*. Le traducteur d'Astrakhan s'est cru obligé d'employer le mot *مملكت* pour dire *Royaume*, il a donc senti l'impossibilité de rendre sa pensée autrement que par ce mot Arabe: mais l'expression d'Aly Bey *ملكوت* est plus exacte et plus heureuse, elle est d'ailleurs consacrée par la Polyglotte de Walton.

3<sup>e</sup> *Verset*. Le troisième verset ne donne lieu à aucune observation.

4<sup>e</sup> *Verset*. Dans la version d'Astrakhan, on a employé le mot *بورچلرمزي* pour rendre *debita nostra*, et on a bien fait de le préférer à *صوچلرمزي* qui signifie *peccata nostra*: il n'était pas possible de le rendre *en Turc* d'une manière exacte; mais le mot *بورچ* est Arabe, ce qui confirme notre argument.

5<sup>e</sup> *Verset*. *بزي اغوايه صالمة* rend bien mieux *ne nous abandonnez point à la tentation* que *بزي صنمغه كتورمه* qui pourrait signifier tout au plus, *ne nous amenez pas (à faire) l'expérience*. L'exemple tiré de cette phrase suffirait seul pour faire sentir que dans certains cas il est impossible de s'abstenir *en Turc* de l'emploi de locutions étrangères.

Quant à l'objection tirée de ce que les noms de *Dieu*, de *Jésus Christ*, &c. sont ornés de différentes épithètes ou rendus par plusieurs circonlocutions; nous nous bornerons à faire remarquer que le traducteur a dû se conformer aux usages reçus chez les peuples auxquels l'ouvrage était destiné: et en effet si un traducteur Français s'était servi, pour rendre le nom de *Dieu*, des mots *l'Eternel*, *le Tout-Puissant*, *le Très Haut*; serait-on admis à lui en faire un reproche fondé? Non sans doute: aussi n'est ce point du tout une teinte Mahométane que ces formules donnent à l'ouvrage, mais bien une couleur naturelle, locale, et par conséquent vraie, ce qui est très différent.



Loin d'avoir encouru aucun blâme, l'auteur paraît mériter des éloges pour avoir employé ces formules ; sans elles sa version eût paru froide, monotone, éloignée du style usuel et par conséquent peu propre à remplir le but qu'on voulait atteindre. Nous estimons donc qu'en supposant même l'existence de quelques unes des fautes reprochées à la version Turque du Nouveau Testament, ces fautes sont de trop peu d'importance pour devoir empêcher la circulation de cette version.

P. A. JAUBERT.

Paris, le 14 Août 1823.

### 3. *From M. Garcin de Tassy.*

D'après la note qui m'a été remise, on a remarqué dans la traduction Turque du N. T. les défauts suivans :

- 1°. Des fautes typographiques.
- 2°. Des fautes de traduction.
- 3°. Que le même mot a été traduit par des mots différens.
- 4°. Que les noms de Dieu, de Jésus, &c. sont accompagnés d'épithètes, ou de formules qui ne se trouvent point dans le texte, ce qui donne à la traduction une teinte Musulmane.
- 5°. Qu'il y a des mots inusités dans le langage ordinaire.
- 6°. Qu'on y trouve un trop grand nombre de mots Arabes et Persans.

On demande si ces fautes existent, et dans ce cas, si elles sont d'une importance suffisante pour rendre la suppression de l'ouvrage désirable.

1°. Quant aux fautes typographiques, on a fait observer, dans la note que l'on m'a remise, qu'elles sont réparées par les cartons, et par l'errata, ce qui n'est pas douteux. Toutefois on pourrait objecter que l'errata ne remplit point cet objet, le lecteur ne pouvant toujours comprendre s'il y a dans ce qu'il lit une erreur typographique. Il s'agit donc de savoir si les fautes relevées dans l'errata sont de nature à rendre le texte inintelligible, ou si elles altèrent le sens spirituel de la parole

de Dieu. Or j'ai parcouru l'errata d'un bout à l'autre, et je me suis convaincu que ces fautes sont beaucoup trop légères pour occasionner l'un ou l'autre de ces inconvéniens. Il y a malheureusement à la vérité, quelques omissions, relevées dans l'errata, mais elles ne me paraissent pas porter atteinte au sens spirituel et moral de la parole de Dieu. Quant aux autres fautes typographiques, elles sont très peu importantes.

2°. Cette traduction me paraît faite avec exactitude : j'en ai examiné attentivement une partie et je m'en suis convaincu. Toutefois, il est possible que l'on eût pu traduire quelques mots d'une manière plus littérale ; mais en général, il eût été difficile de rendre le texte plus fidèlement.

Δικαιοσύνη par exemple, est souvent rendu par بر (entr'autres 1 Cor. i. 30.), ce mot pourrait l'être quelquefois également bien par عدالت ou par عدل ; mais dans la plupart des cas, il est mieux traduit par بر.

Je me suis seulement aperçu qu'il y a de temps à autre, un mot ajouté à l'original (comme l'ont pratiqué les traducteurs Anglais, Français, &c.) pour rendre le sens plus clair ou même pour le rendre intelligible à ceux qui liront cette version. C'est ainsi que dans St. Marc ii. 13. au lieu de mettre simplement *à la mer*, Ali Bey a traduit *au bord de la mer* دڭيز ياليسنه, à-peu-près comme le traducteur Français de Sacy. Dans le même évangéliste, iv. 14 et suivans, au lieu de mettre simplement *parole*, comme dans le texte, le traducteur a mis *parole de Dieu* كلام الله. Et 1 Cor. i. 16: *J'ai aussi baptisé les habitans de la maison d'Etienne* استفانستڭ او خلقني دخي تعميد ايلدم pour la maison simplement. De même que plus bas, v. 21, on lit *les habitans du monde*, اهل دنيا pour le monde. Les cas pareils se recontrent quelquefois dans la version Turque, et c'est tout naturel : la syntaxe Grecque permet de retrancher des mots qui sont nécessaires en Turc et dans la plupart des langues. Ali Bey n'a pas voulu sa rendre inintelligible, comme quelques uns de nos traducteurs mot-à-mot. On ne peut que le louer

du soin qu'il a mis à ne rien faire perdre à la clarté de la parole de Dieu, en la faisant passer dans une langue si différente de la Grecque. D'ailleurs, quand même ces légères additions seraient quelquefois jugées inutiles, du moins n'altèrent-elles en rien le texte sacré.

Je ne parle pas ici des mots Grecs qu'il faut nécessairement rendre en Turc par deux ou même par trois mots. On sait qu'il y a des mots dans telle langue qui ne peuvent se rendre que par une périphrase dans une autre ; ainsi dans la version Turque du N. T. un nom est quelquefois traduit par un nom et un adjectif ; un adjectif par un adjectif et une particule ; un verbe enfin par le verbe substantif et par un nom ou un adjectif. Cette dernière expression est très ordinaire en Turc, ainsi qu'en Persan. On dit donc : *توقع ايدرسنگر* *vous faites attente*, pour *vous attendez*, 1 Cor. i. 7. et ibid. 8. *تا عاقبتۀ دك مويده ايدۀ* *afin qu'il vous fasse affermis jusqu'à la fin*, pour, *qu'il vous affermisse*.

Dans tout ce que j'ai lu de la traduction Turque du N. T. j'ai vu, du reste je le répète, la plus grande exactitude et l'on peut dire qu'Ali Bey a souvent renoncé à la construction Turque et aux usages suivis par les écrivains Turcs plutôt que d'abandonner le strict littéral.

3°. On se plaint que dans la version Turque, le même mot soit traduit par des mots différens. Mais il n'en est pas en Turc comme dans la plupart des langues : il y a de véritables synonymes, qui naissent de l'emploi simultané qu'on fait dans cet idiome des mots Arabes, des mots Persans, et de ceux qui sont propres à la langue Turque. Ainsi l'emploi de différentes expressions pour traduire le même mot Grec ne peut causer le moindre inconvénient, ce n'est qu'une manière moins monotone et exigée dans la langue, d'exprimer la même idée. Ainsi Ali Bey a très-bien fait de traduire *Dieu* tantôt par les mots Arabes *الله* ou *حق*, tantôt par le mot Persan *خدا*, tantôt par le mot Tartare *تكري*, &c.

4°. Quant au quatrième reproche, on peut à peine concevoir qu'il ait été fait. L'usage des orientaux est de joindre toujours au nom de Dieu et des prophètes, une formule de bénédiction ; Ali Bey ne pouvait s'en écarter et l'on aurait eu grand tort, ce me semble, de retrancher ces formules. On dit qu'elles donnent au N. T. Turc une teinte Musulmane. Tant mieux. Il serait à désirer que la teinte fut encore plus forte, cette traduction étant destinée spécialement aux Musulmans qui malheureusement sont prévenus contre nos saints livres, persuadés que nous les avons altérés. Je certifie du reste que ces légères additions ne nuisent en aucune manière ni à la fidélité, ni à la simplicité de la version.

5°. Il y a, dit-on, des mots inusités dans le langage vulgaire. Il est possible en effet qu'il y ait des mots qui ne se rencontrent pas souvent dans la bouche du peuple ; mais il est naturel que le langage écrit, quelque simple qu'il soit, diffère du langage parlé. La version Anglaise de l'Ecriture sainte contient aussi des mots dont le peuple ne se sert pas ; en faut-il faire cesser l'usage ?

Toutefois, il paraît qu'il y avait en effet originairement dans la traduction d'Ali Bey des mots aujourd'hui inusités ; mais M. Kieffer a eu soin de les remplacer par d'autres d'un usage plus commun, et l'on peut se fier à ce savant et laborieux orientaliste qui a travaillé en conscience et comme orientaliste et comme chrétien.

6. Il y a enfin, dit-on, une trop grande quantité de mots Arabes et Persans.

La version d'Ali Bey est écrite dans le Turc de Constantinople, où des mots Arabes et Persans ont passé dans le langage le plus vulgaire, et non en Tartare de Crimée ou d'Astracan ; on doit donc s'attendre à y trouver un assez grand nombre de mots Arabes ou Persans. On n'a qu'à parcourir les auteurs Turcs et l'on verra que dans les ouvrages écrits avec le plus de simplicité, ils emploient un grand nombre de mots propres à l'Arabe et au Persan ; ceux mêmes qui se piquent de bien écrire, semblent se faire une règle de n'employer presque que

des mots de ces deux idiomes, et l'on me permettra de citer à l'appui de ce que j'avance deux lignes (que j'ai dans ce moment sous les yeux) de Saad-uddin le plus célèbre des écrivains Turcs :

<sup>A</sup> شاه بهشت <sup>A</sup> اشيان <sup>P</sup> سلطان <sup>A</sup> مراد <sup>P</sup> خان <sup>P</sup> حضرتلري وصيت  
 نامه <sup>A</sup> يازدروب امور <sup>A</sup> كليدن <sup>A</sup> بعض <sup>A</sup> مهمات <sup>A</sup> دخي اول  
 مكتوبده <sup>A</sup> درج <sup>A</sup> بيورلمشيدي استنبول فتحي اول وصايدان  
 ايدوكي منقولدر

Si un ouvrage Turc ne contenait que des mots Turcs il serait presque inintelligible à Constantinople, de même que si un livre Persan ne contenait que des mots Persans, on l'entendrait bien difficilement à Schiraz. Ferdousi n'a guère employé que des mots Persans, aussi le comprend-on avec peine.

Bien loin d'avoir mis trop de mots Arabes et Persans, je puis assurer qu' Ali Bey ne pouvait en mettre moins, et qu'on pourrait même lui faire le reproche d'en avoir employé trop peu ; car on trouve souvent dans sa traduction des phrases où il n'y a que des mots Turcs (ainsi en St. Marc i. 20. ii. 14. iii. 10, 13. iv. 3, 4, &c. &c.) ce qui est presque inusité chez les auteurs Turcs.

#### Résumé.

1<sup>ère</sup> conséquence. Une partie des fautes que l'on reproche à la traduction d'Ali Bey n'existent pas.

2<sup>de</sup> Une autre partie de ce qu'on nomme *fautes* n'en sont pas.

3<sup>e</sup> Il est vrai qu'il y a quelques erreurs typographiques ; qu'il y a même quelques mots que l'on aurait peut-être pu rendre avec un peu plus d'exactitude, mais ces taches légères, cachet de l'humanité, ne sauraient effacer le mérite de cette excellente traduction, que l'on pourra d'ailleurs rendre plus parfaite dans une seconde édition.

GARCIN DE TASSY.



IV. *From M. Langlès.*

Paris, le 13 Aout, 1823.

Après avoir examiné avec toute l'attention dont je suis capable les critiques dirigées contre l'édition du Nouveau Testament Turc, publié par M. Kieffer, j'avoue que ces critiques m'ont paru pécher par défaut de justesse et par excès de sévérité.

Il ne faut qu'avoir jeté un léger coup d'œil sur les bons écrivains Turcs pour savoir qu'ils emploient souvent, et qu'ils affectent même d'employer un grand nombre de mots Arabes et Persans, tantôt pour prouver leur érudition, tantôt parce que ces mots sont indispensables pour rendre leurs idées. On conçoit facilement que le Turc pur ou *Tatar*, usité par des nations nomades et à demi barbares, ne renferme pas, à beaucoup près, tous les mots nécessaires pour rendre des idées complexes, métaphysiques ou sublimes. Ajoutons que la facilité avec laquelle la langue Arabe forme des mots pour exprimer des idées ou des observations neuves, sans tomber dans le néologisme, l'a rendue indispensable aux écrivains Turcs et Persans. Enfin l'étude particulière du petit vocabulaire Arabe-Turc et Persan que l'on fait dans toutes les écoles publiques de l'Empire Othoman, doit pleinement confirmer mon opinion et justifier le traducteur des inculpations qu'on lui fait. Quant à l'épithète de *Hazrét* حضرت عیسی qu'il donne à Jésus Christ, elle est tellement consacrée, qu'un ambassadeur ou envoyé Persan, Myr Daoud Khan, à qui je donnais le titre de *Hazrét*, me répondit, "On n'emploie ce mot-là que pour Jésus."

Je pense donc que, loin de supprimer l'édition du Nouveau Testament Turc dont il s'agit, ce livre doit être regardé comme une production aussi utile pour la littérature que pour la religion.

L. LANGLES.



V. *From M. Andréa de Nerciat.*

J'ai lu avec attention la presque totalité des quatre évangélistes dans l'édition Turque que la Société Biblique de Londres a fait imprimer à Paris. Pour répondre aux questions que vous m'avez fait l'honneur de me communiquer à ce sujet, j'établirai d'abord que ce livre ayant une conformité si parfaite avec une Bible imprimée à Amsterdam, que je croirais que le même texte a servi de guide au traducteur, ce serait user d'une rigueur extrême que de le supprimer, parceque quelques personnes y trouveraient des mots Arabes et des mots Persans en trop grande quantité. La plupart de ces mots sont compris par le vulgaire; dans tous les cas, ceux qui sont chargés de répandre la lumière évangélique, ne peuvent manquer de les comprendre; ils auront envers les peuplades Turques le même soin que prennent nos Curés et nos Pasteurs, lorsqu'ils parlent à leurs ouailles non lettrées d'*incarnation*, de *rédemption*, de *résurrection* et d'autres termes qui n'entrent point dans le langage simple et borné des gens qui n'ont pas encore élargi la sphère de leurs idées. Je ne saurais non plus regarder comme un vice la variété d'expressions employées pour rendre la Divinité, parceque cette variété n'est pas tellement grande, qu'elle devienne une fatigue même pour l'intelligence la plus matérielle. Quant aux épithètes honorifiques qui accompagnent le nom de Notre Seigneur, il faudrait ne point connaître l'esprit religieux des peuples orientaux en général, pour ne point sentir l'énormité de l'inconvenance que l'on commettrait, en prononçant tout sèchement ce nom sacré; et ainsi que nos prédicateurs ne le profèrent jamais sans ôter jusqu'à leur calotte, de même les Orientaux ne sauraient l'écrire ou l'articuler, sans le faire précéder du mot حضرت, ou sans le faire suivre des épithètes de رحمن, مبارك, مقدس, تعالي et mille autres, qui naissent de l'infinité de perfections qui émanent de sa Divine Essence. Et cet égard, l'usage a levé toute difficulté dans l'Orient. C'est le style des prêtres qui

enseignent le peuple du haut de la chaire évangélique. Cependant je trouve que c'est à tort qu'on impute au traducteur d'avoir sacrifié la simplicité à l'élégance. Sa marche est assez littérale pour faire partout reconnaître une traduction, et l'on peut dire sans risque de se tromper, que ce Turc n'est pas plus élégant, que le Latin et le Français des évangiles usités parmi nous, et conclure par conséquent, que tant que ceux-ci serviront à notre instruction, le Nouveau Testament Turc pourra suffir aux besoins des peuplades Turques, pourvu que les missionnaires apostoliques soient doués de l'instruction nécessaire à leurs augustes fonctions.

AUGTE ANDREA de NERCIAT.

Paris le 26 Aout 1823.

## VI. *From M. Caussin de Perceval.*

J'ai lu avec attention une partie de la Version Turque du Nouveau Testament imprimée à Paris par les soins de Monsieur Kieffer. Cette Version m'a paru réunir, autant que le permettait la langue Turque, le mérite d'une fidélité scrupuleuse à celui de la correction du style. Le traducteur, loin de sacrifier la clarté et la simplicité à l'élégance, a presque toujours sacrifié l'élégance à la simplicité et à l'exactitude littérale de la traduction. La multiplicité d'inversions qui est essentiellement dans le génie de la langue Turque, n'aurait point permis de suivre le texte verset par verset, si le traducteur eût voulu écrire élégamment. Il a été quelquefois obligé de se condamner à être plat, pour être fidèle, pour rendre chaque expression, et conserver même l'ordre dans lequel les mots de l'original sont disposés. C'est ce qu'il est facile de remarquer dans une foule d'exemples, notamment toutes les fois que sont rapportées des paroles de prophètes, dont l'évangéliste indique l'accomplissement.

Le style est en général extrêmement simple et clair ; c'est la langue usuelle, telle que je l'ai entendu parler dans plusieurs endroits de la Turquie, à Constantinople, à Smyrne, &c. Si la version présente quelques mots Arabes dont l'emploi n'est pas très fréquent dans l'idiome ordinaire, du moins ces mots sont en très petit nombre et encore est-il indispensable d'observer que le langage ordinaire des Turcs ne fournissait pas toujours des expressions qui pussent rendre parfaitement certaines expressions concises ou vagues de l'original, et que le traducteur se trouvait ainsi forcé de faire à la langue Arabe, plus riche que la langue Turque, des emprunts qu'autorise d'ailleurs l'usage de tous les écrivains. Je n'ai rencontré dans la version de mots Persans que ceux que la langue Turque a adoptés et qui sont généralement connus des individus qui la parlent.

De légères obscurités naissent quelquefois de la brièveté de quelques expressions calquées fidèlement sur l'original, comme dans ces deux passages: سزى توبيه صو ايله تعمّد baptiso vos in aquâ in *pœnitentiam*, قدسي كوپكلره ویرمك dare *sanctum* canibus. Mais le traducteur devait-il commenter le texte pour l'éclaircir ? Je suis loin de le croire.

C'est une erreur de supposer que différentes epithètes dont sont ornés les noms de *Dieu*, de *Jésus*, &c. donnent à l'ouvrage une teinte Mahométane. L'expression حضرت عيسى est très usitée parmi les Chrétiens. Il y aurait même une sorte d'irrévérence à énoncer simplement le nom de *Jésus*, sans y joindre حضرت, ou sans dire, عيسى المسيح. Ce qui eût eu véritablement une teinte Mahométane, c'eût été عيسى عليه السلام.

Les epithètes تَعَالَى, et سُبْحَانَهُ ajoutées au nom de Dieu ne sont pas non plus particulières aux Musulmans. Il est dans le génie de la langue Turque, soit que ce soient des Chrétiens ou des Mahométans qui la parlent ou l'écrivent, d'associer par respect au nom de Dieu un de ces mots qui

jouent le rôle d'adjectifs. Le traducteur aurait pu sans doute les supprimer, ainsi que le mot *حضرت*, et sacrifier dans ce cas, comme il l'a fait dans beaucoup d'autres, le génie de la langue à l'exactitude littérale. Ces sortes d'infidélités, si on ne les approuve pas, ne peuvent du moins être regardées que comme des taches très légères.

On peut dire la même chose de l'expression *جناب حق*, au lieu de *الله*. Cette substitution ne nuit en rien à la simplicité du style.

C'est encore le génie de la langue Turque qui a engagé le traducteur à rendre dans quelques endroits, tel qu' à la page 6, ver. 6, le mot *justitia* par les deux mots *بروتقوي*, quoique le mot *بر* seul eût pu rendre *justitia*, et fût même l'expression exactement correspondante dans cet exemple, de même que l'expression, *الابرار*, dérivée de cette racine, correspond au mot *justi*, les justes. Mais il est très ordinaire dans le style Turc, d'associer deux mots qui sont presque synonymes, pour déterminer plus précisément la signification du premier et lui donner plus d'énergie. Le traducteur s'est conformé ici à cet usage, et je ne pense pas qu'on doive l'en blâmer.

En résumé, mon opinion est qu'on ne peut faire à cette version aucun reproche fondé, de quelque importance. L'exécution typographique m'en paraît également satisfaisante et aussi exempte de fautes que peut l'être un ouvrage de cette étendue.

CAUSSIN DE PERCEVAL, FILS.

Paris, ce 20 Août 1823.

VII. *From M. Bianchi.*

J'ai été dans le cas de lire plusieurs livres de la version Turque du Nouveau Testament d'Aly Bey, et je crois pouvoir déclarer qu'à l'exception de quelques minuties que la critique la plus sévère ne pourroit sans injustice caractériser de fautes graves, je n'ai trouvé aucun véritable contre-sens dans cette lecture.

Quant au reproche du trop fréquent emploi des synonymes, il suffit d'avoir étudié, ou ce qui est plus concluant encore, d'avoir pratiqué la langue Turque pendant quelques années, soit à Constantinople, soit dans les provinces de l'Empire Ottoman, pour être persuadé que cette manière d'écrire, même dans le style le plus ordinaire, tient essentiellement au génie de cette langue : vouloir s'en écarter en employant trop souvent le même mot pour la même idée ne serait plus écrire en Turc.

Rélativement à l'emploi des mots *رب* et *حق* pour le nom de Dieu et de l'épithète *حضرت* qui accompagne le nom de *Jésus*, je puis assurer que les premiers sont toujours employés dans ce sens par les Chrétiens en Orient, qui en outre ne prononcent jamais le nom du Sauveur sans le faire précéder du mot *حضرت*, ainsi, ils disent toujours *حضرت عیسی* le Seigneur *Jésus*.

Pour ce qui concerne les termes inusités dans le langage ordinaire et le trop grand nombre de mots Arabes et Persans, je pense à l'égard des premiers qu'il eût été presque impossible d'en employer d'autres que ceux de la version d'Aly Bey : quant aux seconds je suis persuadé qu'il faudroit plutôt renoncer à faire une traduction du Nouveau Testament en Turc que d'en exclure les termes Arabes et Persans. On ne trouveroit peut-être pas six mots dans le Turc proprement dit ou le Tartare de Crimée qui pussent rendre les idées sublimes dont se compose ce livre divin. Au reste, les mots Arabes et Persans relatifs à la morale et à la religion sont aujourd'hui tellement identifiés avec le langage ordinaire, qu'ils sont parfaitement



entendus des Chrétiens dans le Levant. Pendant un séjour de dix années que j'ai fait tant à Constantinople qu'en Asie, j'ai souvent entendu prêcher en Turc, soit par les Missionnaires Latins de France et d'Autriche, soit par les prêtres Armeniens Catholiques, et je puis certifier que le Turc qu'ils employaient dans les circonstances s'accordoit à peu de chose près avec celui de la version d'Aly Bey. Je pense donc d'après tous ces motifs que ce livre, tel qu'il est, loin de devoir être supprimé dans la circulation, ne peut être par sa publication que très utile à la propagation de notre sainte religion.

Je ne crois pouvoir mieux terminer cette déclaration qu'en soumettant aux yeux des orientalistes les passages suivans de la traduction Turque des Pseaumes de David faite pour la haute Asie, et imprimée à Astracan en 1818. On verra que les mots Arabes et Persans y sont aussi fréquens que dans le Nouveau Testament d'Aly Bey et que le style en général n'en diffère pas essentiellement.

*(Here follow the First and Second Psalms, transcribed from the above-mentioned edition.)*

C. BIANCHI.

Paris le 4 Aout 1823.

#### VIII. *From M. Desgranges.*

Je vais me borner à vous dire mon avis d'une manière générale en examinant pourtant les reproches faits à la version Turque dans l'ordre où vous me les avez adressés.

##### 1° Des fautes de traduction.

Ce défaut le plus grave de tous, puisque sans doute on veut dire que la traduction renferme des contre-sens, ne me paraît nullement pouvoir lui être attribué. L'auteur, au contraire, a conservé toute la fidélité qu'exigeoit le sujet ; il a même préféré se servir quelquefois de tournures qui s'éloignent un peu du génie de la langue Turque, plutôt que de s'écarter du véritable sens de l'original, de sorte que l'ouvrage, loin d'avoir une teinte Mahométane, semble porter l'empreinte des compositions Européennes, assez faciles ordinairement à distinguer des écrits des Musulmans de naissance.



2º Un degré d'élégance superflu qui ne convient pas au sujet, et qui consiste, soit à traduire dans divers endroits un même mot de l'original par des mots différens, soit en joignant au nom de Dieu, de Jésus, &c. plusieurs épithètes et même en les rendant par des circonlocutions.

La version d'Ali Bey ne mérite pas plus ce reproche que le précédent. L'élégance dans la langue Turque consiste à faire de longues périodes dont les différentes parties riment entre elles, à rechercher les expressions les plus figurées et à multiplier à l'excès les épithètes. Dans la traduction au contraire les phrases sont courtes, claires et précises, la construction en est simple, et les termes n'ont rien de recherché. Je n'ai pas trouvé non plus que la variété de mots pour traduire une même expression de l'original occasionnât des défauts d'exactitude. Dans la langue Turque, formée en grande partie de l'Arabe et du Persan, on peut varier son style dans une traduction sans altérer le sens de l'original, et ce qui serait vrai à cet égard dans d'autres idiomes, ne l'est pas pour le Turc. Au surplus l'auteur de la version Turque, au lieu d'avoir employé un trop grand nombre de mots Arabes en Persans, comme on le lui reproche, me semble plutôt en avoir usé avec modération et ne s'être servi que des termes consacrés par l'usage ordinaire. On se plaint encore de voir les noms de Dieu et de Jésus ornés de différentes épithètes et rendus par plusieurs circonlocutions. J'avoue que le reproche est fondé, et que ces épithètes et ces circonlocutions ne se trouvent pas dans l'original : mais par là l'auteur de la traduction a voulu se conformer à la coutume de tous les Chrétiens Orientaux, car il serait aussi extraordinaire de ne pas dire en Turc ou en Arabe, *son Excellence Jésus*, qu'il serait singulier de s'exprimer ainsi parmi nous.

En dernier résultat, je pense que la plupart des fautes reprochées à la version Turque d'Ali Bey du Nouveau Testament, n'existent pas, et que si elles existaient, cet ouvrage n'en serait pas moins très recommandable et propre à répandre dans l'Orient la connaissance de l'Ecriture sainte.

## APPENDIX (E).

*Extracts of Letters from the Rev. G. C. Renouard, B. D. Rector of Swanscombe, Kent, late Arabic Reader in the University of Cambridge, &c.*

Swanscombe, May 24, 1823.

I have read a couple of chapters in Ali Bey's version of the New Testament, which you put into my hands. The opinion which I should at present form of it is favourable. As far as my examination has gone it is faithful and elegant, and I should suppose in a very *readable* style, a point of considerable importance among Mahometans, who consider the inimitable language of the Koran as one of the strongest proofs of its having come from heaven. In one instance an unusual word occurred, and it is true that *Allah Táála* and *Hazreti Isa* are always substituted for *Allah* and *Isa*, but as the first signifies only the "Most High God," and the other, "the Lord Jesus," there surely can be nothing very objectionable in such substitutions. I do not precisely understand what could be meant by "giving the version a Mahometan character," unless it were made to appear that particular passages had been interpreted so as to give an apparent sanction to the errors of the Turks. The expressions, however, mentioned above, will not be included in that category by any Christian, and if the omission of such terms of respect should appear harsh or offensive to any serious Musselman, (which I believe to be the case), there surely is a strong ground for introducing them.

I ought to have mentioned that it is written in an easy flowing style, and that the sentences are not interlaced one within the other in that perplexing manner which is exemplified by every *firman* or *buyuruldi*. What I have read, I compared with the Greek, and it appeared close and faithful.

June 6, 1823.

I am much pleased to learn that Lord Teignmouth approves of my reasons for passing a favourable sentence on Ali Bey's version. I have since I last wrote to you continued my collation with precisely similar results. The objections grounded on the introduction of unusual words when more common ones might have been used, are not, I believe, entirely unfounded; but the instances which could be adduced, are apparently, very few, and that defect might be easily remedied in a future edition. The style of the version is neat and extremely easy without being low or vulgar, a fault, which as I before remarked to you, is less pardonable in the estimation of a Turk than in that of an Englishman. I may also add that Persian words are perhaps too often introduced; but that was the fashion in Ali Bey's time; and the *Insha's* or *Formularies* for Letters, &c. of that age are now considered as improper models of style, solely because they abound in phrases borrowed from the Persian, while the Arabic has been the learned language most in vogue for the last fifty years. It also appears true that a greater variety of words to express the same idea, has been used by the translator than by the original writers; but this has been done in our own authorized version without exciting any animadversions, and surely unless obscurity or perversion of the sense is occasioned, it need not be condemned as a serious defect.

Oct. 24, 1823.

As far as I am able to judge, Ali Bey's translation appears remarkable for correctness, precision and even elegance of diction, when compared with the old version by Seaman. This was the opinion which I formed on my first examination of it, as I believe I mentioned to you on former occasions, and I have seen little reason to alter that opinion, on further inspection. It gives me, therefore, no small satisfaction to find that my own views of the work are borne out by the testimony of such great authorities as De Nerciat and Jaubert. The former I have long known by reputation, as a man of eminent ability and peculiarly well acquainted with the Turkish language; and I received my information from those whom I know by experience to be competent judges. M. Jaubert has given very satisfactory evidence of his talents and familiar acquaintance with Turkish literature, by his publications; and both have passed many years in the East, where their official duties required an habitual intercourse with Turks of different ranks, and such an intimate acquaintance with their language, as in Europe (Constantinople excepted) could not possibly be attained.

I shall be excused for mentioning these facts, which are probably already well known to the Committee, as they will serve to show why I think it right to lay so much stress upon the testimony of these gentlemen as to the character of Ali Bey's version. M. Bianchi ought, I believe, to be ranked with them, as having enjoyed the advantage of a long residence at the Porte; and all the other names stand high in the records of Oriental Literature; most of the Professors having given very substantial proofs of their accurate knowledge of the Turkish, as well as other Eastern languages.

Oct. 28, 1823.

I hope the short extracts which I now add, will serve at least to shew that Ali Bey was tolerably faithful. I scarcely ever looked at the Greek, because my object was to ascertain the meaning of the Turkish, but when I did, I had occasion to admire Ali Bey's exactness.

*Translations from Ali Bey's Turkish Version, enclosed in the above letter.*

Matt. i. 20.

- 20 And while he was pondering upon this (matter), lo! the angel of the Lord appeared unto him in a dream, and said unto him, O Joseph thou son of David! Fear not to take thy wife Mary, for that which is conceived within her is from the  
21 Holy Ghost: and she shall bring forth a son whom thou shalt name Jesus, for he shall deliver the people from their sin.

Matt. iii. 16, 17.

- 16 And as the Lord Jesus came up out of the water after he had been baptized, lo! the heavens were opened and he saw the Spirit of God descending upon him like a dove; and  
17 lo! a voice came from heaven, and said, "This is my beloved Son in whom I am well pleased."

Matt. xi. 2—6.

- 2 At that time John, having heard in prison, the works of Christ, sent two of his disciples, to say unto him; Art thou  
3 he that should come, or do we expect another? The Lord  
4 Jesus also answered and said unto them; Go and relate unto John that which ye have seen and heard: the blind see, the  
5 paralytic walk, the lepers are cleansed, the deaf hear, the  
6 dead live, and they preach the Gospel unto the poor: and how blessed is he who doubteth not in me!

Matt. xi. 9, 10.

- 9 But what did ye go to see? A prophet? Verily, I say unto  
10 you, more than a prophet. For this is he concerning whom it is written, Lo! I send my Apostle before thy face that he may smooth thy path before thee.

Matt. xi. 28, 29, 30.

28 Oh ! all ye that are weary and laden ; come unto me and  
 29 I will give you rest. Take my yoke upon you and learn  
     from me, for I am gentle and humble of heart, ye shall find  
 30 rest for your souls ! For my yoke is easy and my burden  
     is light.

Mark viii. 29—33.

29 And he said unto them, Oh ye ! who do ye say that I am ?  
 30 and Peter answered and said, Thou art the Christ. And he  
 31 forbade them to tell this concerning himself unto any man.  
     Then began he to teach them that the Son of man must  
     suffer many things and be rejected by the elders and chief  
     priests and scribes, and be put to death, and after three  
 32 days be raised to life again. And these things he said  
     openly, and Peter having taken him apart, began to re-  
 33 prove him ; but he, having turned and looked upon his  
     disciples, chode Peter and said, Get thee behind me O  
     Satan, for thou hast not perceived the things which pertain  
     unto God, but perceivest the things which pertain unto  
     man.

Mark xii. 28—34.

28 Then one of the scribes having heard of their contention  
     *with him* and having known that he had given them  
     an excellent answer, asked a question of him and said,  
 29 Which is the chief of all the commandments ? The Lord  
     Jesus also gave answer : The chief of all the commandments  
     *is* this which *saith*, Give ear, O Israel ! the Lord our  
 30 God is one Lord ! and thou shalt love thy Lord the most  
     high God with all thy heart, and with all thy soul, and  
     with all thy mind, likewise with all thy strength. This is  
 31 the chief commandment. And the second like unto it *is*  
     this which *saith*, Thou shalt love thy neighbour as thyself.  
     There is no great commandment besides these, (i. e. *there is*  
 32 *no commandment greater than these*.) The scribe also said  
     unto him, O Master, indeed thou hast well said that God is



- 33 one, and that there is no other beside him : and to love him with all the heart, and with all the mind, and with all the soul, and with all the strength, also to love one's neighbour as one's self, is more than all offerings and burnt sacrifices.
- 34 The Lord Jesus also seeing that he had given a wise answer, said unto him ; Thou art not far from the kingdom of heaven ! And no one dared any more to ask questions of him.

## Mark xvi. 1—7.

- 1 Then, when the Sabbath-day was past, Mary Magdalene and the other Mary the mother of James, and Salome, having bought spices in order to anoint the Lord Jesus,
- 2 came thither to the sepulchre betimes in the morning, on
- 3 the first day of the week before sun-rise ; and were saying the one to the other, Who shall roll the stone away for
- 4 us from the mouth of the sepulchre ? Then having looked, they saw that the stone had been rolled away ; for it was
- 5 very great. And as they entered into the sepulchre, they saw a young man who was sitting on the right side, clothed
- 6 in white garments ; and they were afraid. He also said unto them, Fear not ! Ye are seeking Jesus of Nazareth *who was* crucified but hath been again brought to life ; he is not here. Lo ! this is the place where they laid him :
- 7 But go, tell Peter and his disciples, he goeth before you into Galilee, as he said unto you, that ye should find him there.

## John iii. 14—17.

- 14 And as Moses lifted up the serpent in the wilderness, so
- 15 must the Son of man likewise be lifted up ; that he who
- 16 believeth in him should not perish but live eternally. For the most high God hath so loved the world, that He gave his only begotten Son that he who believeth in him should
- 17 not perish but live eternally. For the most high God sent not his only Son into the world that he should judge the world, but to the end that the world through him might find deliverance.

Rom. iv. 18—25.

18 That Abraham who, having hoped when there was no cause  
of hope, believed that he should be the father of many  
nations as it had been said unto him; "Of thy seed thus  
19 shall it be:" and, not being weak in faith, also counted  
not his own body to be as it were dead, he being an  
hundred years old, neither did he consider the womb of  
20 Sarah which was dead likewise: and he did not, through  
want of faith, entertain any doubt of this promise, but  
being strengthened by faith, gave praise and glory to Al-  
21 mighty God. And he knew certainly that the Lord of  
Truth is able to perform the promise which he hath made.  
22 Therefore was his Faith counted in the place of Righte-  
23 ousness. Thus it was not written that it was reckoned  
24 unto him, for him alone; but for our sakes likewise, to  
whom it will also be reckoned; to us who believe in him  
25 who raised our Lord, the Lord Jesus, from the dead: That  
Lord Jesus who for our sins was delivered up unto death,  
and was afterwards for our justification raised unto life  
again.

Rom. ix. 6—17.

6 In fine it cannot be that the word of God should fall to the  
7 earth. For all they who are from Israel are not Israelites;  
and though they be of the seed of Abraham, they are not  
all sons; but it is written: In Isaac shall thy seed be  
8 named. That is: Not they who are sons according to the  
flesh, are the sons of God, but the sons of the promise shall  
9 be counted a seed. For the word of the promise was this;  
Even in this season will I come, and Sarah shall bear a son.  
10 And not for Sarah alone, but also for Rebecca did it thus  
come to pass, for she likewise was with child by one our  
11 father Isaac. For before that they were brought forth  
and had done good or evil, that the foreordained decree  
of Almighty God might be established, according to his  
12 will, not by works, but by him that calleth, it was said to

- 13 Rebecca, The elder shall serve the younger: As it is written, Jacob have I loved, but Esau I have not loved.  
 14 What shall we say then? Is there injustice with the most  
 15 high God? God forbid! For he saith unto Moses,  
 I am merciful on whom I will have mercy, and I am  
 16 compassionate to whom I will shew compassion. Thus it is not in the hand of him that desireth and laboureth, but in the hand of the most high God who sheweth  
 17 mercy: For the Scripture saith to Pharaoh: For that cause have I brought thee into being, that in thee I might shew forth my power, and that my name might be remembered in the whole earth.

Gal. ii. 16—21.

- 16 And we, as we know that no man is justified by the works of the law, but that he is justified by believing in the Lord Jesus Christ; we likewise have believed in the Lord Jesus Christ, that we may be justified, not by the works of the law, but by faith in Christ; for no flesh is justified by  
 17 the works of the law. But if we who seek for justification by Christ be ourselves found sinners, is the Lord Jesus  
 18 then the servant of sin? God forbid! For if I were to build up again the things which I have pulled down,  
 19 I should make myself a transgressor. For by the law, I was  
 20 dead unto the law, until I lived unto the most high God. I was crucified, and am living with Christ; no longer I, but Christ who liveth in me. And now I am living that life which I have lived in the body, through that faith in the  
 21 Son of God, who hath loved me, and given himself for me. I will not make the grace of God of none effect; for if it be by the righteousness and strength of the law, then hath Christ died in vain.

Ephes. i. 3—8.

- 3 Blessed be the most high God and Father of our Lord, the Lord Jesus Christ, who hath blessed us with *all* kinds of blessings spiritual and heavenly, through Christ.

4 As he elected us before the foundation of the world, that  
we might be in his presence, holy and free from blame  
5 with love. For he had foreordained us, that he might,  
of the good pleasure of his will, adopt us as his own sons  
6 for the sake of our Lord Jesus Christ; to the praise of  
that great mercy by which he hath received us to himself  
on account of his beloved Son; since by it we obtain  
7 salvation, that is to say, the pardon of our sins through  
his precious blood, from the riches of that mercy that  
8 hath made him to abound to us in all wisdom and counsel.

## Heb. x. 26—29.

26 For if after having attained to the knowledge of the truth,  
we shall be guilty of deliberate sin, there no more remain-  
27 eth any offering for sin: but a fearful expectation of judg-  
ment, and the fiery indignation which shall consume the  
28 enemies. If any one hath set at nought the law of Moses,  
he is put to death without mercy, on the testimony of  
29 two or three witnesses. What think ye? To what more  
grievous punishment shall that man be liable, who hath  
trodden under foot the Son of God, and, having counted  
unclean the blood of that covenant by which he hath  
been sanctified, hath blasphemed the Spirit of grace.

## 1' John v. 1—7.

1 Whosoever believeth that the Lord Jesus is Christ, is born  
of God; and whosoever loveth the Father, loveth his child-  
2 ren also. By this do we know that we love the sons of God,  
when we love the most high God, and keep his command-  
3 ments. For this is the love of God, that ye should keep his  
commandments; and his commandments are not grievous.  
4 For whatsoever cometh of God, overcometh the world; and  
the victory which overcometh the world is this, our faith.  
5 Who is there that overcometh the world, but he who believ-  
6 eth that the Lord Jesus was the Son of God? This is he who  
cometh by water and by blood, that is Jesus Christ, not by

water only, but by water and by blood ; and the Spirit  
 7 beareth witness unto us, and the Spirit is truth : for there  
 are three that bear witness in heaven, the Father, the Word,  
 and the Holy Ghost ; but these three are also one.

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*A Letter from the Rev. J. F. Usko, (Paper No. 20 before the
 Sub-Committee), expresses nearly the same opinion of the
 Version as the foregoing. Mr. Usko says in conclusion :*

Besides, my principal attention was directed to those pas-
 sages wherein the divinity of our Saviour is proved by the
 original, and I must here mention, that according to my
 opinion, the principal passages, as John i. 1. Rom. ix. 5. 1 Tim.
 iii. 16. 1 John v. 20, &c. are translated in the sense of the
 orthodox church, and not according to the acceptance of it
 among the Unitarians and Mohammedans.

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 To the foregoing communications may be added two more,  
 received from Constantinople, on the subject of the Turkish  
 Version of Ali Bey. One is from Mr. Jean Eremian, an  
 Armenian by birth, first Dragoman, or interpreter to the Danish  
 Legation in that city ; an aged and respectable man, who has,  
 among other works, made a very popular translation of Young's  
 Night Thoughts, into the Turkish language ; and who is looked  
 upon as a very good Turkish scholar. The other is from  
 Mr. Petropolis, a Greek, who is thought to have a consider-  
 able knowledge of the Turkish language.

Mr. Eremian's remarks are made on fifty-one passages,  
 occurring in one or other of the Gospels, accompanied with the  
 text of the Vulgate, and emendations proposed by himself,  
 in conformity with the text of that version. It is remarkable  
 enough, that he has offered no remarks on the passages selected  
 by Dr. Henderson, if we except the use of the words الله تعالى



*Allah taala*, رَبِّ تَعَالَى *Rabb taala*, حضرت عیسیٰ *Hazrat Eesa*, which he nevertheless affirms ought to stand ; because the Turks would consider the omission as shewing a want of reverence in those who should circulate the Version. He has also noticed the repetition of ثَنَا after حمد *praise*, as unnecessary ; but he makes no objection to the Version on that account.

We shall now select a few of his criticisms, as specimens of the rest, subjoining Professor Kieffer's remarks on them. His first critique is this : " Le traducteur apparemment pour ne pas se detacher trop de la construction du Texte, pèchè tres souvent contre les règles de la Syntaxe Turque, qui risque de rendre la phrase peu intelligible, et même ambigue." The first example given is, Matt. i. 21, which is thus translated by Mr. Eremian, " Parce qu' il doit sauver ce peuple de ses peches." Mr. Kieffer replies : " M. Eremian a reporté ici le mot او *il* au mot suivant, et le traduit par *ce peuple* : mais Aly-Bey dit *car lui il sauvera le peuple*. Ali-Bey a, à la vérité, ici oublie de rendre *son*, et c' est une faute ; mais la faute que M. Eremian lui reproche n' est pas une."

The next passage noticed is Matt. i. 19. " Tout arbre qui ne fait pas des bons fruits." Mr. Kieffer replies, " Aly-Bey a mis *des bons fruits*, au lieu du singulier *de bon fruit*, cette faute ne me paroît pas bien grave, et n'altère pas le sens."

The next critique is on Matt. viii. 28. " De hommes ayant deux demons," &c. Mr. Kieffer answers : M. Eremian a traduit les mots اِكْبَرَانِ *par des hommes ayant deux démons* ; mais il se trompe, car ces mots signifient *deux hommes ayant des démons*.\*

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\* It is probably from the occurrence of the word جن *Jin*, that Dr. Henderson has charged this version as having the Mohammedan *genii*. The fact is, however, this word is not peculiar to the Mohammedans, it being found in all the Oriental versions made and adopted by the Christians themselves.



For *autem* and *etiam*, adopted in the Vulgate, Mr. Eremian has noticed the words *ایسه* *for*, *پس* *therefore*, *بوکر* *then*, *هم* *also*, *ایکن* *being*, as occurring in Ali Bey's Version. But no objection can be made to this, unless he had also shewn, that the passages in which they are found, require different words, which he has not done. The remainder of Mr. Eremian's criticisms consist, either in changing the order of the construction, in proposing words synonymous with those now in the version, or, in altering the sense to correspond with that found in the Vulgate: but, in no case, is the alteration proposed of any importance, if we except the first, noticed above, which has been pointed out, not by Mr. Eremian, but by Professor Kieffer; which the Society will do well to adopt, before the version is generally circulated.

The critique of Mr. Petropolis is very short. He objects to three passages only, in which, it will be seen, he has been mistaken. His opinion of the version is thus expressed in barbarous French, which, it appears, is a translation made by a boy, his nephew, from his Greek. "J'ai collationné les quatre Evangelistes et les Actes, jusqu' à la fin de Juillet. La traduction est très bonne à l'égard de mon opinion. Le langage (*ἀνθηρον*) *fleuri*. Le traducteur ne s'écarte point du texte de l'original."

As the French of Mr. Petropolis's communication is scarcely intelligible, it will perhaps be better to give the reply of Professor Kieffer only. Matt. xi. 11. "M. Petropolis," says Mr. Kieffer, "s'est trompé en croyant que le mot *خور* employé par Aly-Bey étoit le même que *حرور* qui signifie *chaleur*, *ardeur*. Le mot dont Aly-Bey s'est servi est le même qui se trouve dans la version Arabe, et qui signifie, d'après le Dictionnaire de Meninski, Tome II. page 570, *prònum concidere in terram Deum adorandi ergo*. Cependant comme ce mot est un peu recherché, il conviendra peut être de le remplacer dans l'édition de la Bible Turque par une mot plus connu même du peuple."

The next passage is Matt. v. 33. "Le mot **حَنَف**," says Mr. Kieffer, "qui M. Petropolis reproche à Aly-Bey comme trop élégant, est le même qui dans ce passage est employé par la version Arabe."

Matt. xxiii. 13, 14. "M. Petropolis reproche ici à Aly-Bey d'avoir placé le verset 14 avant le 13<sup>e</sup>. Mais Aly-Bey est ici fort innocent. Le reproche retombe tout entier sur moi. Ayant trouvé dans l'édition du N. Testament Grec par Griesbach qu'il avoit placé le verset 14 avant le 13<sup>e</sup>, j'ai cru devoir suivre cet ordre; quoiqu'au fond cela soit aller indifférent pour le sens."

The opinion, therefore, of M. Petropolis is favourable to the version in question, while his remarks to the contrary are totally groundless. The opinion of Mr. Eremian is less friendly than that of Mr. Petropolis, while his criticisms sanction no such opinion. It is probable, indeed, that the religion of Mr. Eremian, which is Catholic, has had a greater influence on his mind than he might be willing to allow; at all events, opinions destitute of proof, cannot be entitled to much confidence.

As Dr. Henderson has thought proper to throw out some insinuations, (p. 19.) prejudicial to the character of Ali Bey's translation of the Old Testament, I have thought it might not be amiss to give, in this place, a literal translation of a very important part of the Book of Genesis, which may, in some degree, enable the reader to form an opinion on that part of the translation.

### CHAP. III.

1. And the serpent, being more \*malitious than all the


\* "Hinc porrò," says Rosenmuller on the passage, "*ad malignam versutiam improbitatemque callidam transitus videtur factus ..... uti Latini versutum dixerunt.*"

animals\* made by the Lord God, said to the woman; Hath God truly said to you, that ye should not eat of every tree of the garden? 2. And the woman said to the serpent; Of the fruit of the trees of the garden we may eat. 3. But of the fruit of the tree (which) is in the midst of the garden, we may not eat: God hath said: Eat ye not of it, nor touch it, that ye die not. 4. And the serpent said to the woman, Surely ye shall not die. 5. For God knows, that the same day on which ye eat of it, your eyes shall be opened, and ye, being like Gods, shall know good and evil. 6. The woman, seeing then that the fruit of the tree was good for eating, and delectable to the eyes, and desirable for obtaining intelligence, she took of its fruit: she also gave to her husband, and he ate. 7. At that time, the eyes of both being opened, they knew that they were naked, and having sewed fig-leaves one to another, they made wrappers for wrapping themselves. 8. It being the time of the breeze of that day, they heard the voice of the Lord God walking in the garden; and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. 9. And the Lord God, calling to Adam, said to him: Where art thou? 10. And he answered, (saying) I heard thy voice in the garden, and I was afraid: because I am naked, therefore I hid myself. 11. God said to him: Who told thee that thou art naked? Surely thou hast eaten of the tree of which I commanded thee, that thou shouldst not eat? 12. And Adam said, The woman which thou gavest me for society, she gave of the tree, and I ate. 13. And the Lord said to the woman: What is this that thou hast done? The woman said, The serpent seduced me, and I ate. 14. And the Lord God said to the serpent; Since thou hast done this, thou art cursed above all cattle, and above all the beasts of the desert: on thy belly shalt thou go, and earth shalt thou eat all the days of thy life. 15. And between thee and the woman;

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\* "Of the field" has been omitted, as likely to obscure the sense. The same has been done by Dathe.

also between thy seed and her seed, will I put enmity. He shall bruise thy head, and thou shalt bruise his ancle. 16. And he said to the woman, The pains of thy child-bearing I have multiplied exceedingly: with pain shalt thou bring forth children. And thy desire shall be from thy husband, and he shall rule over thee. 17. And to Adam he said: Because thou hast obeyed the word of thy wife, and because thou hast eaten of the fruit of the tree, of which having commanded thee, saying, that thou shouldest not eat, cursed shall the earth be for thy sake: with toil shalt thou eat of it all the days of thy life. 18. Thorns and brambles shall it produce to thee: and the herb of the plain shalt thou eat. 19. With the sweat of thy front shalt thou eat bread, until thy return to the earth; for from it hast thou been taken: for earth thou art, and to earth shalt thou return.





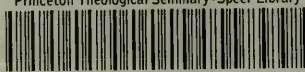






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